

The Baptist Record

"THY KINGDOM COME"

OLD SERIES—VOLUME 64.

Jackson, Miss., Thursday, June 24, 1943

NEW SERIES—VOLUME 45—NO. 22

Wendell Willkie Praises Work of Foreign Missionaries

Found Missionaries Love and Trusted In Every Country

Missionaries Inspire to Higher Standards of Living For Backward Nations

PEOPLE GENERALLY HONOR
MISSIONARIES WHO PUT
SERVICE ABOVE COMFORT

(Excerpts from address before
Presbyterian General Assembly by Mr.
Wendell Willkie, courtesy Foreign
Missions Conference.)

"Back in my home town in Indiana when I was a boy, we were always raising funds for foreign missions. Our Sunday school provided us with books on foreign lands written by returning missionaries. They stimulated our interest in foreign countries, especially China, and we all gave our small contributions for the work that those Americans were doing.

"In later years, I have sometimes wondered about the wisdom of foreign missions. In the light of the great teachings and the age-old civilizations of the East, it has sometimes seemed to me presumptuous, on our part, to aspire to convert the entire world to our particular religious views.

"But on my recent trip, I saw at first hand a multitude of concrete instances which convinced me of the value of foreign missions both to the lands they serve and to the cause of goodwill for America. Everywhere I went I found American colleges, schools, hospitals and churches, many of them supported by the churches of this land. I found American missionaries, men and women, exerting a leadership—a human and personal leadership—which I have no hesitation in characterizing as vital to the future hopes, not alone of other nations, but of our own United States.

"It is difficult to find words to describe the effect of these missionaries upon an American traveler. I cannot possibly hope to convey to you what it means after flying over thousands of miles of uninhabited mountains and desert to reach a small town, or maybe a great historic city of glamorous legend; to be greeted at an airfield by the local dignitaries; and to find, in a milling crowd of thousands of people dressed in strange garbs, speaking strange tongues, a little group of American missionaries, maybe half-a-dozen, or ten, or twenty, with their wives and children who have come in from miles around. There they stand, clean, fresh, healthy, familiar, respected by all for their kindliness.

"I asked people in every land whether they were resentful that
(Continued on Page Sixteen)

China and Her People

The Languages of China

By T. W. Ayers, Retired Missionary

(The Baptist Record is fortunate to be able to publish a series of articles on "China and Her People." To us it was next to a visit to that land so dear to the hearts of Baptists. The author is Dr. T. W. Ayers, long time missionary to China, stationed at Hwanghsien. He is a Georgian and was educated at the Medical College of Physicians and Surgeons, Baltimore, Md. He was appointed a missionary in October, 1900. His son, Dr. S. E. Ayers, graduated at Wake Forest College in 1921 and was a medical missionary at Hwanghsien until compelled by war conditions to return to the United States.)

I

I wish that there were some rule which I could give for the proper pronunciation of Chinese places and Chinese names as they are being spelled in newspapers and magazines; but unfortunately,

no such rule has been found and men who have translated Chinese into English in Chinese-English text books have found that many of the Chinese characters cannot be spelled with the English alphabet, and they have adopted a Romanized method in attempting to spell these Chinese word-pictures; but, unfortunately, on account of the three separate and distinct languages in China, these translators have not adopted the same method. So it frequently becomes difficult for even a good Chinese scholar to be sure of the proper pronunciation of a Chinese word from the way it is spelled. This being true, it is not strange that those who do not know the Chinese language should often pronounce incorrectly the names of people and places from the way in which they are spelled. Their mistakes are not as great as are my mistakes in attempting to pronounce the names of Russian towns and villages which we are daily seeing in our newspapers

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Dr. Claud Bowen, pastor of Calvary Baptist Church, Jackson, is chairman of the Order of Business Committee of the Baptist State Convention which meets in Jackson in November. He asks that anyone who would like to have any part on the program or who has suggestions for the program write him as soon as possible.

I note with pleasure the actions of the deacons of the First Baptist Church of Laurel as reported by Pastor Gates in the Record of June 17th relative to an offering in June for Blue Mountain Endowment. The deacons of Batesville took similar action except that they set no goal. We do not hope that the amount of our offering will approach that of the First church of Laurel but we are glad that we are lined up with other good pastors and churches in Mississippi in a most worthy cause.—
J. W. Lee, pastor.

What I Like About The Baptists

(I am a Methodist, and whatever good I find in any other church, I like to claim belongs to my own.)

By Nolan B. Harmon, Jr.

For one thing, I am glad that the Baptists have built their church about a sacrament. Although baptism is not the sacrament, as we perhaps overemphatically term the Lord's Supper, it is nevertheless a holy sacrament of Christ, commanded by Him to be observed in His church. It is the "grand initiatory rite" by which the gates of the church are opened to the believer, and Christians of all centuries have made no mistake in insisting on its sacramental character.

In guarding this rite our Baptist brethren refuse to make it available for anyone not old enough to take upon himself vows of personal commitment. We Methodists do not go with them there, believing strongly in infant baptism. Unquestionably there is a certain value in requiring that everyone who is admitted to the church shall stand forth in person and certify to his mind and intent. Indeed, our formal service for the reception of members, as well as the Episcopal service of confirmation, are designed to put into effect this same principle.

Furthermore, I like the Baptists' loyalty to their name and institutions. In theory they have no more "connectionalism" (to use a Methodist term), than a rope of sand. "There is no Baptist church," one of their great leaders used to say, "there are only Baptist churches." All the same, church or churches, touch one and you touch all—especially if they don't like your particular touch. Theoretically they are as independent of each other as the two poles; practically they are locked together in a loyalty to their institutions which even Methodism, for all its federal unity, may well admire.

I like their idea of individual lib-
(Continued on Page Sixteen)



DR. JOHN R. SAMPEY
retires after 58 years as a teacher
of preachers.

Southern Seminary Trustees Meet

Dr. Sampey and Dr. Carver Retire

The Board of Trustees of the Southern Baptist Theological Seminary met on the Seminary campus in Louisville, May 4th and 5th. Dr. J. A. Taylor of Brookhaven and D. Swan Haworth of Vicksburg were the Mississippi members of the Board present. The meeting is ordinarily held the day prior to the convening of the Southern Baptist Convention in the city where the Convention is being held. In lieu of the Convention this year, the Board met in Louisville and found that there was a decided advantage in meeting on the campus, at least occasionally.

Splendid reports were given at the meeting. Dr. Ellis A. Fuller met with the Board for the first time as president of the Seminary. He is leading our institution in a marvelous manner and has the unqualified support of every member of the Board of Trustees. The meeting was harmonious, constructive, and deliberative. There was no rush. Plenty of time could be given to all matters under consideration.

The indebtedness of the Seminary is being rapidly reduced. It stood at \$120,000 as of April 20, 1943. If the contributions of our people continue as they are now, the Seminary will be out of debt within the next twelve months. Plans are being made by the alumni for the raising of \$250,000 with which to erect a chapel on the campus. This building is greatly needed.

Dr. John R. Sampey and Dr. W. O. Carver announced to the Board their desire to retire from active classroom duty. After having served the Sem-
(Continued on Page Sixteen)

Circulation This Week
33,177
A Gain of 40 For the Week

Sparks & Splinters

J. T. Tolar, who has been pastor of Bala Chitto and Mt. Zion churches in Pike county, has been called by the First Baptist Church of Charleston to serve as pastor in the place of David Cranford, who was granted a leave of absence while serving as Naval Chaplain. Pastor Tolar writes that the people of Charleston have received them with open arms and a full pantry. He says, "We are looking forward to and expecting great things to take place in the church of Charleston because the people have a mind to work. To the people in and around Charleston, we are here to serve you and we want you to call on us and we will do everything we can to help you."

David Cranford, who was granted a leave of absence by the First Baptist Church of Charleston in order to accept a commission as chaplain in the navy, has completed his training and is now stationed in Rhode Island. The church granted Pastor Cranford leave of absence for the duration and six months thereafter.

It is reported that L. Gordon Sanning, pastor of Pelahatchie and Springfield churches has accepted the call of the First church of Franklinton, La.

According to the daily press, Rev. J. E. Gore of Van Winkle, Jackson suburb, has been called to become missionary for the Riverside Association. Brother Gore was educated at Mississippi College and the Southwestern Seminary, Fort Worth. He succeeds Rev. M. C. Waldrup who recently resigned to become chaplain in the army.

Recent visitors to The Baptist Record office included the following: Rev. J. B. Hemphill, Brookhaven; Dr. J. L. Boyd, Newton; Dr. R. B. Gunter, Florence; Rev. W. M. Tabb, Wesson; Rev. C. J. Olander, Morgan City; Rev. W. E. Hardy, Raleigh; Horace Headrick, Laurel; M. C. Billingsley, Winona; Rev. L. W. Ferrell, Jackson; Rev. Blonnye H. Foreman, Correnti, Brazil.

From a recent issue of the "Signal Corps Message" we learn that Chaplain James K. Smallwood has been promoted to captain. Chaplain Smallwood has been located at Fort Monmouth, New Jersey, since October, 1942. According to the "Signal Corps Message," he has won a host of friends by his practical and friendly advice to the 803rd Signal Training Regiment.

—BR—

SUNDAY SCHOOL AND B. T. U. ATTENDANCE

	SS	BTU
Bethlehem (Jones)	54	42
Cross Roads (Webster)	78	
Crystal Springs	334	121
Louisville First	290	46
New Albany	410	112
Ackerman	104	25
Griffith Memorial Jackson	578	244
Shelton	67	32
June 13:		
Shelton	56	28
Bethlehem (Jones)	82	69
Ovett	49	25
Old Town	100	38
Cross Roads	102	
Enon (Panola)	63	63

The many friends of Dr. A. B. Wood, former pastor at Forest, will rejoice to know that the work at Ninth Avenue church, Charlotte, N. C., where he is now pastor, is making commendable progress. In addition to his regular pastoral duties the general work is making large demands upon him. He is vice-moderator of the Association, vice-chairman and secretary of the Executive Committee, pastor-advisor of the B. T. U. Association, vice-president of the Mecklenburg Baptist Minister's Association, chairman of the program committee, and a member of the General Board of the Baptist State Convention.

The many friends of Dr. A. F. Crittendon, former pastor at Brookhaven and after that Enlistment Secretary in Mississippi, will be delighted to know that First church of Ponca City of which he is pastor continues to make excellent progress. During his seven years' pastorate there have been more than 1200 additions, the church debt paid, three missions established, two mission buildings built, a \$6,500 pipe organ installed and paid for, a house and lot bought and paid for, the street by the church has been curbed and paved and the auditorium redecorated. They now have several thousand dollars invested in war bonds for a new educational building when and if. The budget of the church has been increased from \$13,000 to \$21,000.

The rate to widows of Baptist preachers is \$1.00 per year.

Miss Sadie Lee Davis has been selected as a student assistant in the Department of Sacred Music at Southwestern Seminary. Miss Davis is the daughter of Rev. and Mrs. C. T. Davis of Clinton, formerly of Pontotoc. She is also a graduate of Mississippi College.

In a recent list of Pearl River county subscribers Goodyear was listed as having 20. The correct number is 38.

Ovett (Jones county) is having its Vacation Bible school and a Sunday School Study Course with the pastor as principal. There were 25 attending the first day at the V. B. S.—Reporter.

Shelton church, Jones county, has just completed a study course for the Juniors with Miss Betty Jean Smith teaching; Intermediates with Mrs. Paul Z. Ball, and Rev. Paul Z. Ball teaching the Adults.

A pastor writes us to say that only one-half of his families receive the Record. He hopes soon to have the EVERY FAMILY Plan in operation. He then adds, "I think the EVERY FAMILY Plan is the only way to have the Record. At any rate, those of my people who receive the paper and read it are not sitting on the sideline but joining in the Lord's cause."

Chaplain Mark Lowry of Wesson, writes from North Africa, that en route, on board ship, he held three services a day. While in Africa, services were held in the open, the soldiers sitting around on rocks on the hillside. At all these services, the interest was great, the attendance large. The last news, he was on board ship, perhaps on the Mediterranean Sea.

Our revival was enjoyed from beginning to the end at Beaumont. H. B. Speights of Silver Creek did the preaching. We had one addition by letter.—Reporter.

If your articles or news notes are delayed it is not always the fault of The Baptist Record. For instance, a letter addressed to us and mailed at Vicksburg, according to the postmark, at 6:30 p. m. on June 15 reached us at 8 a. m. on June 17. It should have reached us on the morning of June 16.

Mrs. Florence Hughes, Route 1, Sallis, in sending in her questionnaire says, "I have been reading our Baptist paper since I was a 'teen age girl. (She is only 75 now.) My father took it and my husband was a subscriber when we were married 51 years ago. He died in 1932. I HAVE LOST THE SIGHT OF MY LEFT EYE BUT AS LONG AS I CAN READ I WANT THE RECORD."

Buck Hill Falls, Pa. (RNS)—Alleged attempts on the part of the Roman Catholic church to "restrain" Protestant missionaries from entering or working in Latin American countries, was protested here in a resolution adopted at the 138th annual conference of the general synod of the Reformed Church in America.

The revival meeting slated to begin June 20th at First Baptist Church, McLain, was postponed to a later date. Dr. William Potter, pastor, informed the Record that Rev. A. D. Muse, scheduled to conduct the evangelistic services was unable to leave the protracted meeting in Louisville, Ky., in order to meet his appointment at McLain. A new date will be set in the near future.

Sallis: Pastor G. W. Smith has returned from a two weeks' meeting in Texas. He reports that he had a fine meeting and that the Baptists of Texas really have a vision and are going forward in a great way. Bro. Smith reports that the people of the First Baptist Church of Goodrich, Texas, extended to him a call to serve them as pastor, but feeling that he had not finished his work in Mississippi, declined the call, and will "cast his lot with the people of God" in Mississippi for the time being.

Pastor A. R. Smith will conduct his own meeting at Decedar, beginning the third Sunday in July. At Mt. Pisgah he will be assisted by Louis Wells.

Oral Baptist Church: We have just completed a B. T. U. study course. Rev. T. W. Talkington taught the B. A. U. Manual; Mrs. T. W. Talkington the book entitled "What We Believe," for the Seniors; Miss Lois Alexander, "Witnessing for Christ," for the Intermediates; and Miss Joyce Aultman the Junior Manual. The average attendance was 28 and there will be 34 awards.

Rev. L. C. Hoff became pastor of McCall church in March while he was in school at Clarke College. In June he and Mrs. Hoff moved in the newly redecorated parsonage at McCall. There has been an increase in membership of the church of six members since Brother Hoff has been pastor. Preparations are being made for the Vacation Bible School and the summer revival. Bro. Hoff is also pastor of Pleasant Grove church, Lincoln county.—Pearl Porter, reporter.

Mrs. Will Hill of Route 3, New Albany, writes that her mother, Mrs. G. W. Deen, passed away on June 16. She was 78 years of age and had been in failing health for some time. She was a member of Lowrey Memorial church at Blue Mountain. There are 11 children, 13 grandchildren and nine great-grandchildren.

BILOXI BAPTIST DEDICATION JUNE 27

Climaxing nineteen years of struggle, of good years and bad, of prosperity and depression, of recovery and recession, the First Baptist Church of Biloxi will, on June 27, 1943, dedicate its church property with rejoicing and thanksgiving. Former members and pastors of the church now living elsewhere are cordially invited to return and join the services of praise to the Lord for His manifold blessings.

Rev. S. G. Posey, now pastor of First Baptist Church, Austin, Texas, who led in the construction of the 60-room church building and eight-room parsonage, will preach at 11 a. m. on "The Building of a Church." Following this service a basket dinner and barbecue will be served to those attending, by members and friends of the congregation.

In the afternoon, the homecoming will be featured, concluded with a sermon by Dr. D. A. McCall, executive secretary of the Baptist State Convention Board, on "The Church in the Life of Today."

At 7:45 p. m., the last note of indebtedness on the church property will be burned by members of the building committee, and Rev. G. C. Hodge, pastor of the church during the past twelve difficult years of debt-paying, will preach the dedicatory sermon, "Facing the Future with Christ."

The church, never blessed with members of wealth, has surmounted seemingly unconquerable difficulties in the paying off of the bonded indebtedness. Only in the last two years has the financial burden eased somewhat, due to war prosperity, which at the same time has helped pay the expenses of the kingdom and drained it of its strongest and most virile young men. Members of the church are serving in the armed forces in the Pacific, in India, in Alaska, in the Navy and Coast Guard and Merchant Marine in the Seven Seas, in England, North Africa and important posts in the homeland. One, Lt. G. C. Hodge, Jr., son of the pastor, has given his life in defense of the freedom of worship so deeply cherished by Baptists.

First Baptist Church, Biloxi, looks forward to years of increasing usefulness and service unhampered by the burden of debt. Already they are planning for a joyful thank-offering for the Now Club, celebrating the dedication of the church. This offering will be given in July.

Pastors, Biloxi First, 1875-1943

J. B. Hamberlin, O. D. Bowen, J. W. Mathis, H. M. Crain, W. Bilbro, J. B. Searcy, H. C. Roberts, W. A. Roper, J. J. Smiley, D. M. Bosdell, S. P. Poag, J. L. Boyd, S. G. Posey, Ben Ingram, H. L. Miller and G. C. Hodge.

—BR—

Pastor W. E. Winstead writes from New Augusta that he baptized seven new converts last Sunday night at the close of a revival led by J. Earl Bryant, Hattiesburg, pastor of Immanuel church. People came in great numbers both morning and night. He was asked to return in the fall for a Bible conference.

Hayhaw: Rev. R. L. Ray, Jr., has just closed a meeting at Mayhew. This makes the third meeting which Pastor Ray has conducted at Mayhew.—A. W. Vaughn.

NEWS and VIEWS

By D. A. McCall, Executive Secretary-Treasurer,
Mississippi Baptist Convention Board,
Box 530, Jackson, Mississippi.

Evangelism — State, Home, and Foreign Missions — Cooperative Program — Now Club (State Debts) — 100,000 Club (S.B.C. Debts) — Baptist Record — B. T. U. — Sunday School — W. M. U. — Brotherhood — B. S. U. — Retirement Plan — Seminaries — Christian Education — Hospitals — Orphanage — Pastoral Aid — Church Building Aid — Chinese Work — Negro Work — Indian Work — Literature — Enlistment Pastors — Service Men's Department — Historical Society — Wills and Bequests Activities — W. M. U. Training School — Bookkeeping.

I AM THE RURAL CHURCH by Doris Clore Demaree

"I AM THE RURAL CHURCH:
I serve the country folk with feet
upon the sod,
Who, living thus, are living near to
God.
For who can watch the deadlike
seed take root
And grow and flower and bring
forth fruit,
Who can view the acorn small, then
see the oak tree tower,
And not REALIZE there is a greater,
higher Power?"

"I AM THE RURAL CHURCH:
My folk may have little of silver
and gold,
But Creativeness is bred within my
fold;
From their want Inventiveness is
fed;
From their need the wherewithal
for bread.
Here leaders grow, folk really live.
From their own lack they learn to
give.

"I AM THE RURAL CHURCH:
I boast no stained-glass window,
cushioned pew,
I am no stately edifice for all to
view,
But here come father, mother, chil-
dren, all,
To learn the simple life of Jesus,
Paul,
To tread the path that Jesus trod,
To sing, to pray, to worship God.
I AM THE RURAL CHURCH."

II

We were glad to be able to attend
the "Soul and Soil" meeting at Co-
lumbia recently. It was sponsored by
the agricultural group. Some fine
Christian men are interested in this
movement. Secretary Wickard has a
pleasing personality.

There was not much, if any, soul
saving in the meeting, but it has
excellent tendencies.

We were privileged to speak briefly
on "Building Rural Churches."

Why build rural churches?

Build them for a ministry to the
saved—Worship, Service to God, Man,
Country, Channel for Financing the
King's Work, Comfort, Culture. Build
them for a ministry to the lost—soul
winning.

By-products: the church is not di-
rectly charged to care for the social
life of the community, but the social
life is better when directed by Chris-
tian people.

The church is not charged with soil
building, but consecrated, intelligent,
Christian people will build soil when
others will let it decay.

The church is not charged with
controlling politics, but when Chris-
tian people vote, run for office, etc.,
we have better government.

The church is not charged with
sanitary regulations, but Christian

countries make the greatest advances
in hygiene.

If leaders desiring the cooperation
of Baptist church groups acknowl-
edge these latter things as by-prod-
ucts their knowledge will be respected.
Baptists know what the mission of
the church is.

Here it is—the work of Jesus, Matt.
9:35-37.

Here it is—the word of Jesus, Acts
1:8.

Here it is—the passion of Jesus,
Luke 19:10, Luke, chapter 15.

How build church houses? Pray,
Plan, Select Architect, Consult De-
nomination's Architectural Depart-
ment, Build Large Enough. Do not
over build. Make it adequate. Make
it attractive. Get money in hand.
Work! Nehemiah 4:6.

When build churches? Only very
small ones may be built now. Get
ready to build after war days.

III

Mississippi Baptists are not going
to accept the modernistic, unionizing,
over-bearing Federal Council of
Churches' leadership of the East—
whether Northern Baptist or some
other. They preach "toleration." Why
don't they practice it? Dr. McCall,
Havana, told us that they publicly
referred to him saying, "Dr. McCall
won't always be here. Some day we
will have a younger man here. Then
this Baptist work will join up with
us."

That is not ethical! That is not
gentlemanly conduct! That is an
unchristian attitude! It is certainly
not "toleration."

Mississippi Baptists are not going
to accept Catholic ecclesiastical lead-
ership. They remember how Spanish
Catholics persecuted the first Missis-
sippi Baptists of the Natchez country
and sent some of them hurrying back
to South Carolina.

Mississippi Baptists will not be won,
nor will they be intimidated by a
threatening attitude!

IV

What are Mississippi Baptists do-
ing today for people who live in the
rural areas of our state?

We have eight full time workers—
enlistment pastors—who are charged
first of all with service to rural areas.
They are to win the lost, comfort and
strengthen the saved, reclaim the
backslidden, and will be a blessing to
the community life. They will en-
courage the people in using God's
Storehouse Plan.

We are supplementing some fifty
pastors' salaries, most of whom are
in rural areas.

We are this year helping build and
repair thirty church houses. Most of
them are in rural sections.

We are helping the Negro and
Choctaw work—most of which is in
the rural areas.

Our Departments—B. T. U., Sunday
school, W. M. U., etc., minister to
country churches.

Our colleges receive and train many

farm boys and girls.

Our Orphanage and Hospital have
many cases from rural sections.

Thus, Baptists do not forget you
dear farm people.

V

Mississippi Baptists—the fastest
growing church group in Mississippi
—might expand in the King's Busi-
ness as—

First, we need a full time state di-
rector of music. He would encourage
in the church and association—good
music. Good books. Develop leader-
ship. Not a new leadership, but help
that we have. This would counteract
much cheap music. The rural areas
would welcome this service.

Second, we need a state B. S. U.
secretary. The students are already
a privileged group. More money is
being put into them now than in any
other one group, but a B. S. U. secre-
tary is needed.

Third, a Brotherhood secretary is
badly needed. Develop and train
Christ's men, band them together and
the King's Business will go and grow.
Fourth, a part or full time worker
is needed at Whitfield.

Fifth, a full time worker with
Negroes is badly needed. A young
man finishes at a Seminary next year
who has a passion in this direction.
We would do well not to lose him.

Mississippi Baptists—280,000 strong
—1560 churches—700 pastors—can do
all this and more for Christ's sake!

VI

Our Mississippi Baptist pastors are
community helpers.

Many of them are from fine farm
families. They share their knowledge
of farming with their farm members.

We have an idea that if a cow were
sick, if they knew a helpful remedy,
they would impart that knowledge.
They would not do this because all
church members are supposed to be
veterinarians, but simply as a service.
By the way, do we have a single in-
stance where Jesus healed an ani-
mal?

If the pastor knew the name of a
good veterinarian, we think he would
give the name. Certain government
departments issue helpful bulletins
along this and other lines.

If a Baptist pastor knew of a
poisoned water supply—he would
warn the people!

Yet, nobody wants a piddler for a
pastor. Nobody wants for a pastor a
"know-it-all." Why should anybody
want a fighting, "cussing," drinking
priest?

Our pastors are a great and a grow-
ing, a saved and a spiritual group!

Some of you may wonder about
some of this treatment.

Well, we recently heard some of
our pastors criticized, and, we think
an attempt to put Baptists "on the
spot." For our part, we accept the
challenge if the parties in mind want
to push the matter.

Your Minister's Prayer

"I do not ask

That crowds may throng the temple,
That standing room be priced;
I only ask that as I voice the mes-
sage,
They may see Christ.

"I do not ask
For churchly pomp or pageant,
Or music such as wealth alone can
buy;
I only ask that, as I voice the mes-
sage,
He may be nigh!

"I do not ask
That men may sound my praises
Or headlines spread my name
abroad;
I only pray that, as I voice the mes-
sage,
Hearts may find God!

"I do not ask
For earthly place or laurel,
Or of this world's distinctions any
part;
I only ask when I have voiced the
message,
My Saviour's heart!"

—Bulletin, First Church, Aiken.

VII

We enjoyed a few services at East
End, Columbus, with Pastor W. L.
Marsh, and the other saints. (We
did not enjoy the hot and dry spell
but that is a part of it.) Mr. Bob
Malone led the singing. He is a busi-
ness man of that city. Nearby
churches should make use of his fine
talents. The auditorium had been
"done over" and was lovely. The
church is in fine condition. Two
additions.

A large congregation was present
Sunday morning at Oakdale, Rankin
county. They will have V. B. S. and
revival services the first week in
August.

VIII

"No evangelism is complete until
the evangelized become evangelists."

Some years ago we heard Brother
Wyatt Hunter say, speaking of the
unenlisted people, "Find them, fetch
them, feed them, fix them, follow
them, finish them."

"A leader is either in the way or
on the way."

One best preparation for a revival
is a healthy church life—normal,
warm, active, growing.

An F. B. I. agent said, "There are
four great crime preventives: 1.
Home. 2. School. 3. Church. 4. Pub-
lic opinion."

The value of training is empha-
sized in the fact that every 45 days
FBI agents practice and prove self
fit in handling all sorts of guns.
Every fifteen months all agents,
young and old, come in for training.

IX

Mr. W. L. Perry, Philadelphia,
should be and is a very fine and
happy Christian. He has a full time
evangelist, namely, W. W. Kyzar,
Columbia, in the field from his sup-
port. In addition he has the equiva-
lent of another in the field as a re-
sult of the largest single State Mis-
sion check we have received at this
office. It also went into the support
of every phase of State (Judean)
Mission work.

Mr. Perry is especially interested in
the underprivileged and rural situa-
tions. His fine family shares these
interests.

Undoubtedly, a secret of Mr. R. G.
(Continued on Page Fourteen)

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A GOLDEN OPPORTUNITY FOR MISSISSIPPI BAPTISTS

Right now many golden opportunities are open to Mississippi Baptists. But one that needs and deserves immediate consideration is the matter of \$132,505 that is within our reach waiting for Baptist fingers to grasp.

Just a short time ago the total bonded indebtedness of the Baptist Convention Board was \$542,000—to-day it is only \$156,500. These bonds if allowed to mature will call for a payment on principal of \$156,500 and interest payments of \$132,505 or a total of \$289,005. If the more than 280,000 Mississippi Baptists would put forth a little special effort and pay this bonded debt of \$156,500 by Dec. 1, 1943, we would save \$132,505 in interest. That is no small sum.

Relatively speaking, one dollar paid before December first will do the work of \$1.84 if the bonds are allowed to mature. Ten dollars contributed before December 1 will do the work of \$18.40. One hundred dollars will do the work of \$184.00 and \$1,000.00 will retire \$1,840.00 of principal and potential interest.

Such an opportunity ought not to be allowed to go by.

First, to pay completely this debt would add much to the spirit and morale of Mississippi Baptists. We always feel good, sometimes even better than that, when we pay the last note on a car. The car rides better! Churches that pay their debts of long standing feel better. The day that we pay the last dime of the \$156,500 we now owe, the morale of Mississippi Baptists will go sky high and so will the blood pressure of the devil.

Second, we should pay this debt now because we are able to pay it now. Most Mississippi Baptists have incomes that are far greater than a few years ago. When we can pay, we should pay.

Third, we should seize this opportunity because, "We know not what a day may bring forth." The present prosperity will not continue forever. Prosperity is here NOW. Let's

use it while it is with us.

Fourth, to pay off these bonds will free us (Mississippi Baptists) to put more money and more effort into other channels. If all the time, efforts, study, sermons, speeches, excuses, literature, letters, pamphlets and postage that have gone into Now Club promotion could have gone into evangelism the recent Evangelistic Crusade would seem small in comparison.

To be free of these bonds would free our enlistment pastors for other needed services.

If all the things that have gone into getting these bonds paid had been used in promoting stewardship we would have many more faithful stewards.

Fifth, other states have paid their debts. What others can do, Mississippi can do.

To Whom Shall We Look?

1. God. Because of the blessings it will bring us and the glory it will mean to Him, certainly we can look to our heavenly Father for help. But just looking will not get us much help. We must look and do.

2. To large numbers of people who have joined Baptist churches in Mississippi since their church accepted its quota or after their church paid its quota. Every Baptist NOW in Mississippi should want to share in this glorious triumph.

3. For various reasons large numbers have not yet had a part in paying what has been paid. People sometimes change their minds. Even though they failed to participate last year or the year before, they might do so now.

4. Those who did give, some generously and some not so generously, who have had more prosperity than they then expected. Many Baptists are better off today than they were two or three years ago. Some of them would be glad to make another gift to the NOW CLUB.

5. There are still some churches that have not shared in the NOW CLUB activities. They could help.

6. Some churches now find themselves better off financially than when they accepted their quota. Many churches that could do little or nothing a few months ago are now out of debt and are able to make a worthy contribution. Large numbers of Mississippi Baptist churches should make another gift, a second mile gift, over and above their quota.

Large numbers of Mississippi Baptist churches should make another gift, a second mile gift, over and above their quota.

And finally brethren, even though all Baptists and all Baptist churches won't share, there are enough Lord-loving, blood-bought Baptists in Mississippi to pay \$156,500 by December 1 and thus save \$132,505 in interest.

BUT we must begin now, we can't wait until December to start.

LET'S GRAB THAT \$132,505.

BLESSINGS WE RECEIVE FROM THE WORLD'S GREATEST BUSINESS

In the business world, faithful service is rewarded. Likewise in the World's Greatest Business, rewards come to those that are faithful. Certainly God Who is "faithful and just" will not fail to give treatment that is as good, or better than, that given by the head of a secular business.

And just as in an everyday business, the World's Greatest Business has its own rewards. We recall rescuing a young lady who had gotten too far out at a bathing beach. We didn't expect, nor did we receive, any material reward. But the grateful look on the girl's face and the inward feeling that we had helped to save her life gave us a feeling of satisfaction that no material reward could possibly have given.

Winning our first soul to Christ produced a like feeling of satisfaction but to a far higher degree.

Soul-winning also brings a feeling of partnership with God. God gave His Son. We help people to come to the Son. Not "me and Gott" but God and us.

There is also the reward of a clear conscience. God commands us to be soul-winners. Obeying that command gives us the same feeling of satisfaction that a child has when it obeys a parent, and then sees the smile of satisfaction on the parent's face.

As a father, we recall, telling our children to perform some duty. Maybe the task was a simple one but how that child's eyes gleamed when it was completed. "If ye love me, keep my commandments." As a Christian when we have kept God's commandment, there is that feeling that only a clear conscience can give.

Another reward is the promised presence of the Savior. "And lo! I am with you alway, even unto the end of the world." This means that our Lord promises His presence all the time. Whatever the time or condition of service, He will be there, whether we are dealing with a Nicodemus at night or a hardened sinner at noon. "Lo! I am with you alway!"

We also have the promise of a heavenly reward, for "He shall reward every man according to his works" (Matt. 16:27). How small will be the reward, if any at all, of those who stand before Him empty-handed. Many a mighty man according to the standards of this world will be very small compared with some humble person who led many souls to Christ.

Must I Go, and Empty-Handed?

"Must I go, and empty-handed,
Thus my dear Redeemer meet?
Not one day of service give Him,
Lay no trophy at His feet?"

"Must I go, and empty-handed?
Must I meet my Saviour so?

Not one soul with which to greet Him:

Must I empty-handed go?"

PASTORS NOT SUBJECT TO WITHHOLDING TAX

Beginning July first, pastors of churches are not subject to the 20% withholding tax. Nor must they or their churches pay the 5% victory tax as heretofore.

This information is official and was given to The Baptist Record by the Bureau of Internal Revenue at Jackson.

In other words, pastors will not have either the new 20% withholding tax or the 5% victory tax subtracted from their salaries.

You will recall that when so much fuss was made over the victory tax when it first took effect we counseled patience. The government was not interested in separating or unifying church and state. And as we predicted, the matter has been taken care of by the Congress.

—BR—

Contributed Editorial

BY INVITATION OF THE EDITOR

By this means we hope to give our
readers a cross section of Mississippi
Baptist thought.

FUTURE BAPTIST DEBT-MAKING

We are all devoutly grateful that Baptist debts are rapidly disappearing. Thanks to courageous leadership and the consecrated determination of our people, both Mississippi Baptists and Southern Baptists will soon be free of debt. So far as we know, no body of Baptists in the world is contemplating borrowing money any time soon. In this rare moment when old debts are being paid off and no new debts are planned, let a word be said about the future policy of Baptists toward the matter of going into debt.

It is perhaps going too far to say that no convention or convention agency should ever make another debt, and that we will disclaim all responsibility for one if it is made; although that is the way a great many people feel. It certainly is going too far in the other direction to use the same freedom in borrowing money that we have used in the past. Surely no one will disagree with this assertion. Between these extreme positions, let us suggest for the consideration of both Mississippi and Southern Baptists a middle course, which surely will be fair to all interests and parties concerned.

First, let us never again enter hastily into making debts. Let the proposal to borrow money, when it comes before a convention, lie over until the next session of the convention, as amendments to a constitution are now required to do. This will give time for more mature consideration and will assure that we shall not be unduly influenced by excited oratory or other high pressure that might be brought to bear.

Second, let the proposal to borrow money be referred to the individual churches. It is the local churches who will be expected to pay the debts when made; hence, they should be consulted before the debt is made. The churches should decide in advance.

(Continued on Page Five)

GOING PLACES

Our Text: 1 Timothy 4:13a and 15b:
"Till I come, give attendance to reading—give thyself WHOLLY to them, that thy profiting may appear to ALL."
Our Motto: "Ask the people, they'll subscribe."



REV. H. B. SPEIGHTS

Hepzibah Has 27

A few months ago Rev. H. B. Speights, pastor of Calvary church, Silver Creek, also became pastor of Hepzibah church, one of the fine churches of that section. Having become an EVERY FAMILY convert during his Mississippi College days, Pastor Speights didn't forget and soon had Hepzibah on the growing list of EVERY FAMILY churches.

Jeff Davis county Record readers are listed as follows: BASSFIELD, 54; BETHANY, 29; Carson, 10; PHALTI, 51; PRENTISS, 152; VICTORY, 19; WHITE SAND, 56; SOCIETY HILL, 41; ANTIOCH, 47; HATHORN, 37; Oak Grove, 10; OLD HEBRON, 47; HEPZIBAH, 27.

Soldier Sends Record to EVERY FAMILY

Somewhere in the Pacific, Lt. (J. G.) Ray Hammons is fighting to preserve the liberty for which Baptists have ever fought. But serving his country has not blotted out the memory of his home church, Zion Hill, Copiah county. We have a letter from Ray's father, instructing us to send the Record for one month to the families of Zion Hill church.

The letter also contained the first payment which had been sent by Ray.

The letter follows:

R-3, B-165, Wesson, Miss.
June 3, 1943

The Baptist Record
Jackson, Mississippi.

Lt. (J. G.) Ray Hammons, somewhere in the Pacific, and his wife, Mrs. Ray Hammons of Wanilla, send their love to every resident member of Ray's church, Zion Hill, in Copiah county, by paying for each family to receive the paper one month. May God bless his efforts to win the world for Christ and victory.

Ray's father,
W. D. HAMMONS.

Lt. (J. G.) Hammons is a consistent tither and sends a regular offering to his church.

His pastor is Rev. J. B. Hemphill.
Copiah county has Record readers

listed as follows: ANTIOCH, 17; BETHEL, 39; CRYSTAL SPRINGS, 279; GALLMAN, 29; GEORGETOWN, 40; Hazlehurst, 50; Macedonia, 11; Pilgrim's Rest, 9; PLEASANT HILL, 19; ROCKPORT, 4; SARDIS, 34; SPRING HILL, 50; STRONG HOPE, 36; Wesson, 7; Damascus, 11; PINE BLUFF, 62; HOPEWELL, 45; CARPENTER, 31; SMYRNA, 21; SHADY GROVE, 50; NEW PROVIDENCE, 21; GALILEE, 35; NEW ZION, 54; ZION HILL, 41.



T. R. CLARK

Quits Theatre For Church

From playing in theatre and radio orchestras to service dedicated fully to the Master Who called him as His minister four years ago, is the course of T. R. Clark, Mississippi College senior, graduate of the Baptist Bible Institute, talented musician and pastor of two aggressive rural churches. From East St. Louis, Ill., he went to B. B. I., and served churches in the southern part of Mississippi before accepting Lula in Madison and Unity in Attala county, of which he is now pastor. Both of these churches have the EVERY FAMILY Plan of The Baptist Record. Regarding the value of the state paper in the homes of the people he says, "Informed Baptists are transformed Baptists; and transformed Baptists are uniform Baptists; uniform Baptists are performing Baptists."

Mrs. Clark is also a talented worker and shares the honors in a high scholastic record at Mississippi College, where both are members of the International Relations Club of which he is vice president. Assisting in week-end study courses, revivals and community visiting is made possible for Mrs. Clark because the home is blessed by having her mother as a member of the family. Her devoted care of the two children, Sue and Terry, adds to the effectiveness of the pastor's service. He expects to do further work at Baptist Bible Institute upon graduation.

June 18, 1943

Dr. W. R. Cooper, and Family
Tylertown,
Mississippi

Dear Dr. Cooper:

Please be assured of our deepest sympathy in the home-going of Mrs. Cooper.

Psalm 23, John 14, Rev. 7:9 f

She shared beautifully in your large and helpful ministry, which we appreciate very, very much. His blessings upon you.

Yours in service,

D. A. McCALL and
Convention Board Employees.
DAMcC/dp



SYDNEY TUBBEE

CHOCTAW PASTOR UNDAUNTED BY HANDICAPS
By Robert Hardee

Sandersville, Miss.—To keep his work going, Sydney Tubbee, Indian is willing to go as far as the fabled monarch who offered his kingdom for a horse.

The Choctaw preacher realizes, of course, that using a galloping bay would bring back old-time difficulties. Reaching Bogue Homo mission, 80 miles from Tubbee's home near Philadelphia, might require something like a three days' journey. That would mean sleeping under the stars two nights, for there is none of his people to stop with along the way.

Tubbee could get along without a buggy. He is ready to forsake style and comfort and take the jolts as they come. In fact, he has done just that for four years, what with keeping a trembly car of uncertain years bumping along on all sorts of roads. It's perhaps a little different version of the same old story. "Rims rusted so that they sometimes punch holes in tubes," Tubbee explains. "If I had good tires, something else might go wrong." Other things are not exactly right. Choctaws don't have much to give to missions. A state board sends a small monthly stipend. "I try to farm," Tubbee says modestly. "That helps some." There are other irksome matters. Choctaws, like palefaces, get to church late sometimes. Many of them come down the aisle after Tubbee has launched into his sermon. Worse still, there are those who are indifferent—they don't come.

But there are good things. Many want to hear the word and it is heart-warming to give it to them. Tubbee finds his people hospitable, too. After a sermon, they like to spread food under the oaks around the little Bogue Homo church. Indeed, in thinking of the sweet things of mission work, Tubbee forgets the other kind. If ever a choice must be made between preaching and plowing, it's quite possible that he may trade a farm mule for a saddle horse.

—BR—

C. W. Thompson, pastor of the Second Avenue church, Laurel, recently assisted Pastor R. R. Jones and the Southside church in a revival meeting. Despite many hindrances there was a good spirit throughout. Five were added to the church. Writing about it Brother Thompson says: "Brother Jones has been with this church 22 years and they certainly respond to his leadership."

CONTRIBUTED EDITORIAL
(Continued from Page Four)

vance whether they wish to assume the burden of a denominational debt; and if they vote not to do so, they should not be expected to participate in the payments of debts that are made. It is too easy now for the convention to make a debt and then turn to the churches and say, "This is your debt"; when many of the churches were not represented in the convention, and when the majority of their members had no opportunity to consider the matter or express themselves. This is not to weaken the power of a representative religious assembly; but is to give the local church representation of a more democratic nature at the point of making and paying debts. In fairness, we can do no less.

Third, let all agencies of both State and Southern Conventions be strictly limited in their power to borrow money. It would be better, perhaps, for no agency to borrow without convention authority; but if borrowing is to be permitted, let it be regulated so that no large debts may be acquired between conventions. Then each agency will report its debt to the succeeding convention session and be prohibited from borrowing more until all the old debt is paid. Any authorization for agencies to borrow beyond a certain fixed amount should follow the same course as outlined in the two paragraphs above: viz., lie over one year, and be referred to the local churches composing the convention.

If these restrictions result in no more debts being made, we will all be happy. However, they do permit making debts on a small scale; and surely nobody wants any more made on a large scale.—J. H. Street, Hazlehurst, Mississippi.

—BR—
TEN BEST BOOKS

The best ten books I have read this year are as follows:

- "The Incomparable Book"—Watts.
- "Love's Superlatives"—Marsh.
- "Jesus and the Rising Generation"—Cameron.
- "The Harvest of the Spirit"—Austin.
- "Facts That Undergird Life"—Scherer.
- "The Nurture of Vitality"—Feeman.
- "Around the Cross"—Campbell.
- "The Strong Name"—Stewart.
- "God in the Slums"—Redwood.
- "The Disease and Remedy of Sin"—Mackay.

Yours very cordially,

EDW. J. CASWELL,
Pastor, First Baptist Church,
Greenwood, Miss.

—BR—

Mississippi Baptists will please note the following changes in the addresses of two of our Enlistment Pastors: Brother E. D. Estes will be domiciled at Eupora instead of Ackerman. Brother W. E. Greene should be addressed for the next few weeks at Ellisville. As soon as he can get possession of his house at McComb he will move there instead of Wesson.

—BR—

The last Sunday in June to make church offerings for Blue Mountain College is next Sunday.

Mississippi Woman's Missionary Union

OUR STATE OFFICERS

Recording Secretary—Mrs. D. C. Simmons, Jackson, Miss.
Community Missions—Mrs. Lavin Boyles, Laurel, Miss.
Vice-President—Mrs. Ned Rice, Charleston, Miss.

President—Mrs. J. H. Street, Hazlehurst, Miss.
Executive Secretary—Miss Fannie Traylor
Young People's Secty.—Miss Edwina Robinson

Miss Study—Mrs. W. A. Bell, Jackson, Miss.
Margaret Fund Trustee—Mrs. D. R. Bowen, Cleveland, Miss.
Training School Trustee—Mrs. O. T. Robinson, Centreville.

We were not privileged to have the annual meeting of Woman's Missionary Union this year but our Southwide officers have prepared a book of reports that is brim full of helpfulness for the local W. M. S. For this week we are lifting out the report of our Southwide Stewardship Chairman and printing it on this page for the use of our local stewardship chairmen. In the Year Book, page 21, in our plan of work under "Have frequent talks on stewardship at circle and society meetings."

Friends, here is rich material that will supply your needs for several meetings. Remember also that your society helped to make this report.

Report of Southwide Stewardship Chairman

The statistical table at the close of this report (page 86) proves that many members of Woman's Missionary Union have been faithful in promoting stewardship activities during the past year. An unusually large number of stewardship classes were reported—3864—these classes probably being one of the factors in the increased gifts.

In 670 churches, the women, encouraged no doubt by their missionary-hearted pastor, obtained a gift to missions from every resident woman member.

How full of hope for the Church of Tomorrow is the knowledge that in 1734 churches our young people put on a worth while stewardship program as a climax to the stewardship education plans as prescribed by our W. M. U., such programs being of inestimable teaching value not only to the young people participating but to the "grown-ups" who compose the much-interested audience.

When we come to the financial report (see not only the statistics included in this report but also those of the W. M. U. treasurer's report, pages 49-62), we have cause for great encouragement. These figures represent the fruit of combined efforts, the results of our teaching and labors through the years. Last year's report was good but this is better.

"More than ever before" can be written over the following items:

- (1) The 1942 Home Mission Offering\$ 239,729.72
- (2) The 1942 Christmas Offering\$ 530,506.74
- (3) Gifts for Southwide Debts\$ 290,545.93
- (4) Sum Total of W. M.

U. Gifts\$3,791,755.07
For all this we give God all the praise and all the glory, rejoicing as we contemplate how these dollars under His mighty touch will be transmitted into Kingdom treasures.

But the time has come when good is not enough, when better is not sufficient. God will never be satisfied with anything short of our best. The present world crisis surely reveals to us that we need to be more desperately earnest about this matter of stewardship than ever before.

Therefore, it was our intention that when this report should be presented

to our W. M. U. annual meeting, it should carry the recommendation that, individually and unitedly, we pledge ourselves to earnestly pray and zealously work for a great southwide revival of Christian stewardship. From pulpits and other sources the warning is being sounded that such a revival must come, or else we may expect to suffer the consequences. And there are hopeful signs: this large increase in gifts; stewardship being preached more widely than ever; "stewardship revivals" already breaking out, some being reported in Tennessee and Louisiana.

Since we will have no annual meeting this year, the "recommendation" referred to above cannot be voted on by that body but I am beseeching you (every one into whose hands this comes) to consider with me our imperative need for such a revival and then vote, by your action in the matter, praying with me: "Lord, send a stewardship revival and begin with me."

Of old, Jehovah complained, "My people doth not consider." Through Haggai came the warning: "Thus saith the Lord of hosts: Consider your ways."

May we do that, very humbly.

Certainly we increasingly realize that never in our generation have we known conditions comparable to those in which we find ourselves today. Distress of families and nations is increasing. Casualty lists from battlefronts are putting more crepe on homes and hearts. Our President told us at the beginning of this war that "privations, sacrifice, hard work, tears and blood" would be our portion. More and more are anxious hearts seeking that which we must have for victory—namely, the blessing and power of the God of all battles.

Many are saying (and oh! suppose they should be right!) that we need not expect God to hear our prayers and "heal our land" until we have complied with His conditions. Here they are:

"If the people, which are called by My name, shall humble themselves, and pray, and seek My face"—

"Why, Lord, we are doing that very thing, are we not?"

But wait.

"And turn from their wicked ways."

"Wicked ways? Are you talking to us, dear Lord? Why we are members 'in good standing' in our churches. Do your people called Southern Baptists have 'wicked ways'? 'Wherein'?"

And the Lord of hosts answers, "Consider your ways."

Is it "wicked" to disobey God? Especially to disobey His greatest command? Is it "wicked" to be covetous? Is it "wicked" to rob God? Is it "wicked" to be untrue to the trust committed to us by the One who died for us?

How black, how heinous those accusations look in black and white! And yet dare we say that those sins are not ours—as a people? Thank

God for the righteous minority—the "saving remnant"—but as a people, with sorrow we must confess that we have been grievously "wicked."

So, as we cast about for the causes of this global war, let us not overlook the "people called by His name" as smugly complacent, as obviously unconscious of their great sin as were His people of old to whom Malachi was sent with his burning message.

Wisely has it been said that the whole of Christ's teachings can be summed up in His great command: "Seek ye first the Kingdom of God" (Matt. 6:33). The establishment of this Kingdom of righteousness and peace and joy was the evident ultimate purpose of God in the creation of the world; the radiant vision of it "sent Jesus eager and ready to the cross." On Calvary He paid the purchase price of that Kingdom. On Olivet He reiterated His plan for extending the Kingdom—redeemed men were to tell the great love story of Calvary to all the world.

The promotion of the Kingdom was the sublime task and fearsome responsibility entrusted to the members—individually and collectively—of His blood-bought church. They were to pray for it first of all—"Thy Kingdom come." They were to live for it, sacrifice for it, die for it, if necessary. It was a superhuman task; but He promised His presence and power. It would require fabulous sums of money. He knew it and would supply all this. Even in this day of ours He has put into the hands of His church one-fifth of the wealth of the world.

Is it "wicked" that the people called by His dear name, "Christ-ians," have so largely failed Him in His plan?

Some will reply: "But 'wherein'? Wherein have we failed Him? Is not our very name 'Missionary Baptists'? Do we not have a great missionary program?"

Let us consider. Let us look at the facts, for our missionary obedience is a matter of record.

It is estimated that in this present war it will require something like 25 of us back home for every soldier in the service. But in the missionary enterprise the ratio has been more than ten thousand Southern Baptists for one foreign missionary. For the first hundred years of our denominational life we averaged sending to other lands each year ten of these soldiers of the cross, often poorly equipped. Could that be called a "great missionary program?"

"Why did so few go?" you ask. Paul's question is pertinent here: "How can they go except they be sent?"

"And why could so few be sent?" Alas!—the tragic answer: The people called by His name, to whom He had entrusted the money to be used for the extension of His Kingdom, had become so covetous, such lovers of worldly things, that they stole the greater portion of His sacred tithe

and spent it on themselves. Was that "wicked"?

As that question confronts us, we have no answer, no parrying "wherein," no alibi. We need no accuser. Facts and figures do that.

In his radio address a few weeks ago, Dr. Ellis Fuller, a present day Malachi, said that in this year of 1943, the tithe of Southern Baptists would amount to 550 million dollars. I presume that President Fuller knows whereof he speaks. But suppose he were only half right, how would the sum total of the gifts of Southern Baptists compare with their tithe?—the minimum return that God demands?

"To withhold tithes and offerings," said Dr. Fuller, "produces a double paralysis—a spiritual paralysis of those who thus rob God and a paralysis of the program to carry the Christian message to the ends of the earth."

This being true, we now realize that the withholding of tithes and offerings is far more "wicked" than we thought. Is it any wonder that we are in distress today? Nor can we say that we have not been warned. Voices of prophets and preachers and other leaders and Christian statesmen cried out to us of our impending danger. But with invincible optimism we went our worldly ways. Over the increasing tumult of the years, the sweet voice of the patient Christ has been "calling us from the worship of this vain world's golden store, from each idol that would keep us, saying, 'Christian, love Me more.'"

Ah—that is the crux of the whole matter. He knows that the reason we give so little is that we love so little. Failing to heed His gentle voice, He is calling now in thunder tones of judgment. "The days of recompense are come"—and for the same reason as in the days of Hosea—"Israel" (my people) "hath forgotten His Maker." (Hosea 8:14.)

Because we would not pay the tithe, God is collecting it by the billions. "Every one pays that tithe in one way or another—individuals pay it and nations pay it."

Because preceding generations of Christians and our generation did not (as Dr. Lawrence expresses it) "sow down the world with Christian churches" as was Christ's command, we have world-wide sin and chaos.

Because we did not send Bibles, we must now send bombs and battle-ships. We realize the truth that "there are only two programs for the world—the missionary or the military." We made the choice. It is not that the missionary enterprise failed; but we failed to put on an adequate missionary program.

Because we failed to send by the thousands our sons and daughters "to bear the message glorious," we must now send them by the millions to fight for our very life as a nation.

The picture is dark enough, but thanks to the God of all grace and compassion, there is hope "as bright
(Continued on Page Eleven)

A VISIT TO SOUTHERN CALIFORNIA

M. E. Dodd,
Pastor,
First Baptist Church, Shreveport

We have just spent the month of May in Southern California. I was guest minister at Temple church, Los Angeles, for four Sundays, and preached in special services for First church, Inglewood, for a week. Hermon Ray is pastor. Mr. Ray, son of our Southern Baptist missionaries to Japan, Dr. and Mrs. J. Franklin Ray, is president of the Greater Los Angeles Baptist Pastors' Conference. A number of the minister members are former Southern Baptist men, among whom I noted J. Whitcomb Brougner, former pastor at Chattanooga; W. B. Harvey, recently from Oklahoma City, Pastors Maddox, Jenkins and others.

Temple church has been without a pastor since the resignation of Dr. Ralph Walker, more than a year ago. But under the leadership of G. A. Carlton, church administrator, formerly of First church, New Orleans, they made a splendid record for the year ending May 1. They had 108 additions to their membership, and raised \$118,000 for all purposes, some \$27,000 of which went to missions.

Southern California Baptist churches are evangelical, evangelistic and missionary. Our cooperating Southern Baptists who move out there do not find it difficult to work in these churches. Among the largest contributors and most active members of the Temple are from our Southland; for example, Mr. and Mrs. W. E. Compere from Waco and Shreveport. Mr. Compere is president of the official board and Mrs. Compere is president of the Woman's Missionary Society.

At First church, Inglewood, where I preached for a week, I found a warm-hearted soul-winning group; and in the one week's meeting there were 54 additions, most of them adults for baptism.

The thirty-odd churches in California, which, under the leadership of a Reverend Lackey are seeking affiliation with the Southern Baptist Convention, announced the removal of their headquarters from Bakersfield to Fresno. I read in a Fresno daily paper a story released by Mr. Lackey and the local Southern church pastor in which they stated that they propose to establish a theological seminary and an orphan's home, and expected to secure \$350,000 from the Southern Baptist Convention. A Los Angeles paper announced that Rev. J. Frank Norris was there to speak to the Baptist Seminary, to preach in several of these churches and to seek the release of Baptist missionaries from Japanese concentration camps.

Dr. Ralph A. Jenson, educated at our Louisville Seminary, is Executive Secretary of the regular Southern California Convention, and is leading in a great way.

—BR—

We want to share with the readers of the Record our joy in the progress of Homewood church since putting the EVERY FAMILY Plan in operation. They have started a weekly prayer meeting in the homes every Tuesday night. Yesterday we organized a Sunday school. Our revival begins the second Sunday in July with C. B. Hamlett, III, doing the preaching.—A. R. Smith, pastor.

A CHRISTIAN HERO

The acting governor and commander-in-chief of Malta, the most bombed spot on earth, is Lieutenant-General Sir W. G. S. Dobbie. A recent issue of the "Shantyman" (Toronto, Canada) carried part of a letter written by General Dobbie, which clearly shows his Christian faith. He wrote as follows:

"I gladly give my testimony to the saving and keeping power of God in Christ. I came to know Him as my Savior forty-seven years ago, and all through my military service to the present day He has been my Savior and my Lord.

"Although I have often been unfaithful to Him, yet He has never been unfaithful to me, nor has He let me down. I have always been sensible of the fact that my sins, which were forgiven me when I first accepted Him as my Savior, were blotted out once for all, and that in spite of my failures, I have become a new creature in Christ Jesus. That realization has given me a profound peace which none of the circumstances of army life in peace or war has been able to disturb.

"I should also like to testify that to serve God and to follow Him is a very real and practical thing in the army. The help that He gives is also real and practical, as I have proved times without number. I have made it a habit to bring all my problems to Him, both great and small, both professional and private, and I can testify that the help He gives is certain and convincing.

"I have known Him now for forty-seven years and I could not face life without Him. They little know who do not trust Him what they are missing—it is no small thing to know that all the past has been forgiven, that help from the hands of Almighty God is available for the present, and that the whole future for eternity is assured. I am not presumptuous when I say that, because it has all been given to me by His grace—apart from my own deserts, I recommend such a Savior to all."—First Baptist Reminder, Dallas, Texas.

POEM PARAGRAPH PRODUCES POEM

Baptist Record: "If your poem does not appear in the Record as soon as you think it should, remember that we have on hand enough poems to last many, many months. Please be patient. If you plan to write a poem don't do it if you can possibly avoid it."

Recalcitrant

If you just must say it, come better or worse,
Please say it in prose; don't say it in verse.
We have enough poems to last for a year.
Now don't be unhappy; now don't shed a tear;
For pity: be kind to the Editor's ear.

If efforts aren't published as soon as you think
It isn't because we think that they stink,
We have enough poems to last for an age,
For the making of poems is really the rage
Of all men and women, both callow and sage.

Now why is this poem consuming the space?
Does the writer think that he is an ace?
No. It's just to remind editorial "We"
That they can't curb poems by written decree
For poems are made by fools like me.

Chaplain Orvil T. Unger,
Gulfport Field, Mississippi.
—BR—

Chicago (RNS)—Modification of the constitution, laws and administration of the Soviet Republic, in order to "secure complete religious freedom," was urged in a resolution adopted by the Executive Committee of the World Baptist Alliance meeting here with representatives from Canada, England, and the United States in attendance. "This committee recognizes the economic and cultural achievements of the Soviet government," the resolution stated, "and is gratified to learn that there has recently been some relaxation in the attitude of the government toward religion."

—BR—

Lady: "Why did you kick your little brother in the stomach?"
Tommy: "Well, it was his fault; he turned around."

HERE STAND I! WHERE STAND YOU? Smoking

The statement that smoking is a necessity is a bold untruth. In addressing an assembly of soldiers recently, show of hands revealed that approximately 25 per cent did not smoke. The percentage would have probably been much less among the WAAC's. The boys who did smoke readily agreed that some other indulgences would perhaps be much better for them. None was disposed to defend smoking as a necessary pleasure. It appears, therefore, unjust and unwise, for the American people to unduly exercise themselves in sending boat loads of cigarettes to the boys across the seas and out of consideration of an indulgence that 25 per cent of the men have been strong enough to resist. Particularly is this true since the smoking crowd quickly admit that millions of bars of nutritive candies or other easily transported foods are immeasurably more needed by the famishing children of Greece, and China, and even North Africa. An AP report indicates that Little Rock recently secured 1,500,000 cigarettes for the overseas men. Nothing is too good for the men who have gone across. But it is highly debatable that a cigarette can be called "good." This is a time when America must be concerned with essentials. Here stand I. Where stand You?—Arkansas Baptist.

—BR—

Appointment of the first Indian chaplain in the Army of the United States has been announced by the war department. He is Chaplain (First Lieutenant) James Collins Ottipoby, a Commanche Indian, who is now attending the Chaplain School at Harvard University. Chaplain Ottipoby, who is 43 years old, was born in Elgin, Oklahoma. He has held pastorates in Anadarko, Oklahoma; Winnebago, Nebraska; Fletcher, Oklahoma; Mescalero, New Mexico; and Albuquerque, New Mexico.

152,912.55 was paid on Southwide debt during May. We need \$554,595.65 to be entirely Debt-Free in '43—Count on Me.—J. E. D.

Stockholm (By Wireless to RNS)—The historic church at Tromsoeysund, Norway, has been requisitioned by the German occupation authorities as a grain storage depot. The church's former pastor was noted for his vigorous opposition to the Nazi regime.

CHANGES AMONG THE CHURCHES

By Chester M. Savage

Called and Accepted

B. L. Baggett, Kopperl, Texas.
W. P. Reeves, Jr., Union Springs, Ala.
D. E. Coyle, Spring Creek, Ala.
D. N. McGrady, Garden City, Roanoke, Va.
J. M. Green, Kingstree, N. C.
R. C. Nixon, Second, Monticello, Ark.
Otis L. Langstron, Geyer Springs, Little Rock, Ark.
P. C. Williams, Third, Houston, Tex.
David Hall, Stuart, Okla.

Resigned

D. E. Coyle, Doyle, La.
Dr. W. E. Greene, Ellisville, Miss.
A. E. Pardue, Magnolia, Miss.
A. V. Bradley, Euless, Texas.
H. A. Ellis, Wilson, N. C.
L. D. Leppard, Mendell, S. C.
Morris Ashcraft, Coy, Ark.
P. C. Williams, Georgetown, Texas.
T. T. Reynolds, Garden Oaks, Houston, Texas.
Bob Catlett, Ninnekah, Okla.
Fred Stumpp, Sulphur, Okla.
D. E. Bowerman, Ft. Cobb, Okla.

—BR—

A MAN WITHOUT GOD

A man without a solid foundation for God to build upon, is like a house on a sand bar in the river. One day he is here. The next day he is there. We should not be like that. We should be a good foundation for God to build on. We should be like the tree that wouldn't be moved.

We should answer God's call every Sunday morning to go to Sunday school and church. We answer the call of the clock every morning when we should get to work. Well, why couldn't we answer it on Sunday morning and go to the work of God?

If we could just stop and think! If we would realize that whatever we have here on earth, be it big or small, we can't take it with us when we leave. We haven't anything to lose on earth. But we would gain lots in heaven.

Still, we can't get up early enough on Sunday morning and go to Sunday school and church.

We promise our friends we will go. But when Sunday comes we are still in bed, and "just don't feel like it today."

We know that human nature along will lead us astray. We don't belong to ourselves, but to God. So when we do God's work, we should put all worldly things from our minds.

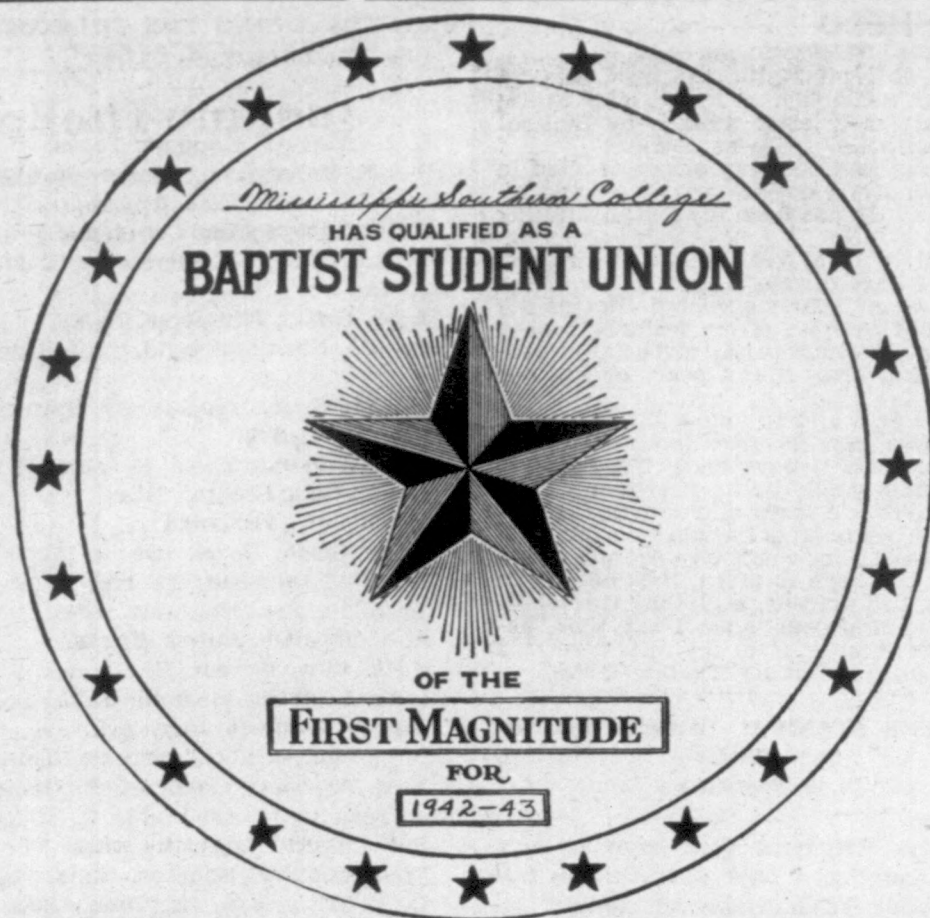
We could really do our work better if we looked forward all the week to doing God's work on Sunday.

So come on boys! Let's get up early next Sunday morning and go to the Lord's house.

Let's make our teacher feel proud we are his pupils, by being present one hundred percent every Sunday morning.—Walter Bynum, 630 Guidici Street, Jackson, Mississippi.

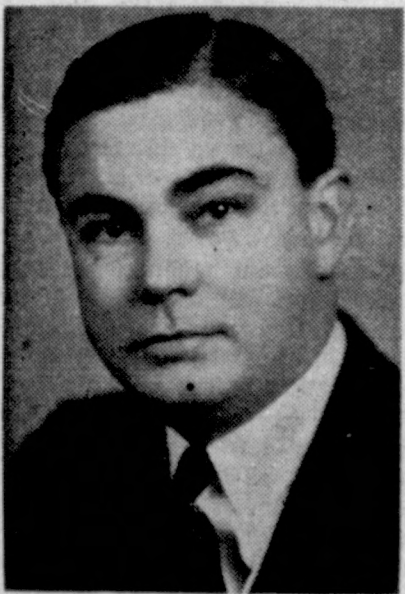
—BR—

Stockholm (By Wireless) (RNS)—Hope of convening the annual Norwegian Methodist Conference this year has been abandoned because of current travel restrictions, church circles here learn. The scheduled Norwegian Baptist Congress, which was to have been held at Halden, was recently cancelled for the same reason.



HAROLD ANDERSON
Seminary Mississippi

Surrendered to preach while on Mississippi Southern College campus. Graduate of M. S. C. 1941; B. S. U. president summer of 1940; called to Williamburg Baptist Church 1941. Under his leadership the church has gone from one-fourth to one-half time. He entered Baptist Bible Institute in the fall of 1942 and will be there next session.



DR. J. B. GEORGE
President of Mississippi Southern College. A friend and financial contributor to Baptist student work.



CHESTER S. MOULDER
Baptist student secretary, Mississippi Southern College since June 8, 1938. Under his leadership BSU has made the Honor Roll and has been awarded "First Magnitude" from Dr. Frank H. Leavell, Southern Baptist student secretary, Nashville, Tennessee, for fifth consecutive year.



J. B. STEWART
Bogalusa, Louisiana
Graduate of M. S. C. August, 1943. Pastored churches in Pearl River, Greene, Marion and Forrest counties; president Ministerial Association, session 1941-1942.

NOW THAT IT CAN BE TOLD P. I. Lipsey

This item in the "Now That It Can Be Told" category was in the year of our Lord 1892. It pertains to Mississippi College, and what happened of interest to this institution at the Mississippi Baptist Convention, which that year was held in the city of Meridian. Dr. W. S. Webb, who had been many years president of Mississippi College, was president of the Convention. Dr. H. F. Sproles, pastor of First church, Jackson, was recording secretary. P. C. Ratliff of Jackson was treasurer and R. A. Cooper of Pontotoc preached the sermon.

These brethren have all passed away a good while ago, as have most of the other participants in that Convention. The meeting was in the good old summertime, according to the custom of that day, and the sessions were held, not in the church, but in a large hall down town.

Somehow our educational institutions have always been the storm centers in Mississippi Baptist Conventions. Anybody may try his hand at explaining that who wishes, but I have witnessed a good many hurricanes when the schools raised the wind. The year before, that is in 1891, when the Convention met in Natchez, Mississippi College was the occasion of a gale. At that time it was the only educational institution owned by the Baptists of the state, though others were operated by Baptists. The occasion for special interest in the college by the Convention in Natchez was the change in the presidency, retiring Dr. W. S. Webb to the position of president emeritus, and the election of his successor. At that time the board of trustees of Mississippi College was self-perpetuating.

A change in administration is always a delicate operation, and has to be done with well asepticized instruments and rubber gloves. But the brethren got by the difficulty with a good deal of finesse, though there was a time needed for healing of wounds. It was accomplished by electing Dr. Webb's son-in-law to the presidency, so that Dr. R. A. Venable, then pastor of First church, Memphis, came into the presidency. He was the first alumnus of the college to receive that honor. There have been two others since.

This was the situation when the Convention met in Meridian. Here an effort was launched to move the college from Clinton to Meridian, and the Convention was meeting in Meridian. I do not know who started the movement, though I have some names in the back of my head which I will not mention for fear of being in error. At that time I was quite a young and insignificant member of the Convention. I was pastor in Vicksburg and knew little of Mississippi College, or Clinton, or Meridian. But like everybody else, when the firing began I sat up and took notice.

The movement had gotten well launched when the Convention met. The air was hot and electric. The prophets, proponents and opponents all wanted to speak at once. Dr. J. B. Gambrell at that time had his home in Clinton, had recently been engaged in raising the first endowment for Mississippi College, and was deeply solicitous for its welfare. He opposed the motion vigorously. The discussion started early in the eve-

The Record has learned from Dr. William Potter, pastor of the First Baptist Church, McLain, that on July 2nd the radio program, "The Pilgrim Hour," will add WAML, Laurel, to its present station of origin. This gospel broadcast conducted by Dr. Potter was inaugurated in April over WFOR, Hattiesburg, and as "God gave the increase" it has become possible to enlarge this ministry of faith and mission of love. The new schedule is planned for a twenty-five minute broadcast each Friday from 11:05 to 11:30 and will be relayed over the network from Hattiesburg through WAML, Laurel.

Carl Case, who has recently been licensed to preach by the Philadelphia Baptist Church in Lincoln county, brought his first message in his home church Sunday morning, June 13. He is now a student at Mississippi College, Clinton, better preparing himself for the work of the gospel ministry.—J. D. Allen, pastor.

Mrs. S. B. Boling, 3109 Hardy street, Hattiesburg, Miss., has read the Record for forty years. She is a sister to Rev. Dan Moulder.

ning and went on till past two o'clock the next morning. Some people didn't go to bed at all. Lieutenant Gov. Harrison of Columbus was one of those who spoke for the motion. A minute of that session would probably give a list of the speakers, and they would fill a large panel in the Hall of Fame. The speeches were stormy, but with little or no acrimony.

When the Convention got down from the clouds of oratory to the business of voting, the majority voted to move the college to Meridian. But the battle was not over. It was fought out all over the state; in the papers and out. Most Clinton citizens, of course, were against removal. Things got hot and quite personal. Three prominent men of Clinton published a pamphlet in which they assailed another citizen of the town sharply. One of these three a few days later saw on the street the man whom they had assailed in the pamphlet and asked if he had read it. He replied that he had. Then his friend the enemy said, "I suppose you are going to answer it." "No," he said in his accustomed drawl, "I do not intend to answer it." "But," came the answer, "you will have to; you can't afford not to." "No," said the brother under attack, calling his three opponents by name, "I heard P— say that E— was a liar, and I hear E— suggest that P— was a liar; and I heard both of them say that you were a liar. I don't have to answer it."

It took a long time for the lava from this volcano to cool down. But it did, and the world and the college and the Convention moved along.

It was told that the Convention later appointed three good business men in the state: Mr. I. N. Ellis of Hazlehurst, Mr. Hearn of West Point, and Capt. John Powell of Grenada to examine into the value of the property which Meridian had offered as an inducement to move the college. They found that the value of the property did not meet the conditions necessary for removal. Anyway the college is still in Clinton and has rendered a great service to the denomination.

Sunday School Lesson

Prepared by Bracey Campbell

Lesson for June 27

JOHN'S COUNSEL TO CHRISTIANS

Texts: 2 and 3 John

Introduction:

The epistles are brief, comprising only 27 verses and occupying, with wide margins, only two pages in my Bible. We do not know when these brief epistles were written, whether before he was imprisoned on Patmos or after. Suppose we guess somewhere between 90 and 95, A. D. We may also, I think, as well join those who guess that these epistles were written from Ephesus.

I. The Second Epistle.

1. The addressee: "The elect lady and her children" v. 1. She was some fine Christian lady, mother of a family of children who honored the Lord and their mother in their lives.

2. The ground of John's love for those addressed. "For the truth's sake," v. 2. Of course the truth here meant is the truth of Christianity as it finds its fountain in Jesus, resides in Him, and is related to Him. The body of Christian truth is here meant.

3. The benediction. "Grace, mercy, peace . . . from God the Father, and from Jesus Christ, the Son of the Father," v. 3. Note the order of the elements of this benediction. "Grace." That comes first! "Mercy." That comes after grace always and is the fruit of it. Grace first, then mercy as the expression of grace. "Peace." It never preceded grace and mercy. No man unto whom the grace of God has not come, no man who has not embraced the mercy of God, ever yet had peace, ever can have peace, the peace of God. For an unforgiven man, a man in rebellion against God to know and have the peace of God within would blast God's moral law into rubble and wreck His ethical system.

4. The Pre-eminent Grace of the Christian Life. "Love," v. 5.

Natural, unregenerated humanity is self-centered in its love. No man not a Christian will love his fellow-man. From the Roman world in which John lived, real love of man for man was absent. The unspeakable agony through which our world is now passing is the fruit of the loveless heart athrob in the bosom of a selfish race. The love for which John pleads is the fruit of the spirit, and it is that in the Christian life which appeals to the world. Christian love is that which gives proof of the indwelling of the Master who bought us, that through which we manifest the love of God, that through which we bear testimony to the world of that which they would never know, except they beheld the love of God in us.

5. The Test That Determines the True and the False, v. 9. "Whosoever goeth on and abideth not in the teaching, the same hath not God: he that abideth in the teachings, the same hath both the Father and the Son." "Whosoever abideth not in the teaching" is a very dangerous person, especially dangerous in the membership of a church, where his insubordination to the commands of love in Jesus, and his life of lawless-

ness brings all Christian people under suspicion of the world, and makes the claim of Christ to be able to regenerate the life a lie in the eyes and ears of the world.

II. The Third Epistle.

1. The Addressee, "Gaius." Some true and fine friend of John's. No matter where he lived, we may be sure he witnessed a good confession for his Lord.

2. The Prayer of John for Gaius. v. 2. "That in all things thou mayest prosper and be in health, even as thy soul prospereth." John prayed for the prosperity of Gaius in all things, and the measure of the prosperity John prayed Gaius might have was the prosperity of Gaius' soul. Come, now! How would you love for someone to pray that prayer for you? Suppose that in all things else you prospered and became in health what your soul is in health and prosperity. Suppose my physical health was conditioned on the health of my soul, the present health of my soul. Suppose someone prayed that prayer for me and God should answer it, making my body just as robust and vigorous as my soul. Would my body shrivel and shrink to a measure so small and weak that it would rouse the horror and disgust of those who saw it? Come to think of it, John's prayer for Gaius was an awful prayer, were it to be offered for many people who profess to be followers of the Lord.

3. The Importance of the Missionary. vs. 5-8.

The missionary work of the churches was often done directly and often personally. There were missionaries well accredited, who went about their work without a guaranteed support from any board. These men did a work so important that it was a decidedly fine and Christian thing to give them entertainment and to set them forth on their journeys and to encourage and pray for them in their work. These missionaries went forth for "the sake of the Name," for the sole and only purpose of serving Jesus. Whoever set one of these forward in his work did a faithful work for the Master.

John would have his friend determine only whether the professing missionary were a pretender or a real representative of the Lord. It being settled that the traveler was a true servant of the Lord, the Lord was to be honored and served in the servant.

4. Diotrephes the Dictator. vv. 9-10.

He "loveth to have the pre-eminence among them." You know how, poor blind Diotrephes! He will wreck the church or have his way! The church must take him or he will do his best to block the way. The church which allows Diotrephes to have his way acts the fool, deserts its Lord, and plays into the hands of the devil.

5. Commendation of the Witness to the Truth. vv. 11-12.

Demetrius had the witness of all those within the church and those without, I think. There is such a thing as a man's so living for Christ as to have a good report among those without. Demetrius had that.

When you are in company with Brother Bryan Simmons sometime, ask him for the story of the old negro whom he picked up outside of his town and, without telling the negro who had picked him up, asked



MISS MARY ELIZABETH THURMOND

Miss Mary Elizabeth Thurmond, of Lexington, Miss., has begun her work as Secretary of Religious Education at the First Baptist Church of Meridian. Miss Thurmond is a graduate of Mississippi Southern College. While a student she was active in B. S. U. work.

REPORT OF COMMITTEE ON THE BAPTIST RECORD

We, your committee, wish to commend most heartily the editor and business management of The Baptist Record, both for the excellence of the material in the pages, and for the increase in circulation, and that the Record reported a profit of \$3,365.35 instead of the deficit which heretofore was paid from mission funds. The circulation of the Record is now above 28,000 weekly.

Since The Baptist Record is the promotional agency for all our work, W. M. U., B. T. U., Sunday school, B. S. U., and Evangelism, we ask that all employees of the Board consider it part of their duty to publicize the Record in all public meetings, conferences, revivals, etc., and to call attention to the fact that news of the various departments of work is to be found in the Record. We believe that getting the Record into Baptist homes, and getting it read is foundation work in missions, evangelism and enlistment.

We recommend that this Board authorize the executive committee of the Board in connection with the editor and business manager to investigate conditions and deal with the matter of a printing contract for the Record.

We also suggest that the problem of mailing the Record be worked out so that it will reach all of its subscribers regularly and on time, and that this matter be looked into fully.

R. F. BEDWELL,
Chairman,
F. V. McFATRIDGE,
GEORGE H. GAY,
W. R. COOPER,
C. C. WEAVER,
W. B. ABEL,
ROWE C. HOLCOMB.

him who, in his opinion was the best and who the worst man in town. Brother Bryan got an outsider's view of the men who lived in the town, as to which the outsider thought the best, and why, as to who the outsider thought the worst, and why. Would it surprise you to know that the old negro picked as the worst man in the town a member of a church?

Touching The Bases

By Fred R. Langley
Soldiers, Sailors, Defense Projects Service

CAMP SHELBY—Frequently the question is asked how many Baptist chaplains are assigned to Mississippi's largest army camp. This list was correct a few days ago. They are: Chaplains Augustus B. Dorrough, Harold B. Hall, Anniellio H. Guiliano, Thomas West, Carlton B. Ellis, Guy A. Smith, J. R. Devore, Morris Q. Green and Clarence Griggs.

JACKSON ARMY AIR BASE—"It is one of the neatest and most attractive army bases in the nation and all outward appearances bear evidence it is doing a good work." Such were the words of Gen. W. A. Danielson, C. O., of the Memphis Q. M. Depot, on a recent inspection trip. The general could have used the same adjectives in describing the post chapel building at the base. Chaplain G. H. Rientjes, who has been on duty here for a year has a new assistant in Chaplain H. H. Wilhelms. It was the privilege of the writer to hear the new chaplain preach his first sermon in the Jackson chapel, Sunday, June 15th.

CLINTON INTERNMENT CAMP—Uncle Sam's new war prison in the heart of Hinds county has the appearance of being ready to receive its quota of Axis prisoners. Col. Chas. C. Laughlin, the C. O., is a native of the "Old North State" and declares he has found Mississippians eager to be of help to the army personnel on duty. Regular Sunday services are being conducted by a ministerial group from Mississippi College and our department has furnished Testaments, tracts and stationery freely. Rev. James Sullivan, pastor at Clinton; Chaplain Rientjes, Henry Love of Jackson and the writer visited Col. Laughlin last Thursday.

The July Commission carries a story by James D. Belote with this headline, "Christian Soldier Abroad." It begins with these words, "He was singing about the glory of living and walking with Christ, the very first time I laid eyes on Rush McDonald." Lt. Rush McDonald of Memphis reported missing in action August 4, 1942, was a real hero, a Christian soldier and was well known and loved by Mississippi Baptists.

LITTLE THINGS FOR FREEDOM'S SAKE—A chaplain who has returned to the States after spending two years in Ireland said that many men in this northern outpost will rise from a warm bed at one o'clock in the morning to stand in snow and answer mail call. WRITE TODAY!

—BR—

A few days ago we received a nice list of subscriptions from Scooba church. This list was sent us by J. M. Eley and represents 50% of their resident members.

Recently D. W. Moulder visited The Baptist Record office and left a nice club list of subscriptions.

—BR—

The last Sunday in June to make church offerings for Blue Mountain College is next Sunday.

DENOMINATIONAL CALENDAR

June

Evangelism.
Cooperative Program Causes.
Now Club (Five Thousand Club).
Vacation Bible Schools.
Christian Education Day.
Camps for Young People.
Ridgecrest Y. W. A. Camp.
W. M. U. Family Day—Have all
Young People as Guests of W.
M. U.
Send Reports.
District Training Union Conven-
tions.
Tithes and Offerings According to
the Scriptures.

July

Evangelism—Summer Meetings.
Cooperative Program Support.
Now Club Emphasis.
Baptist Bible Institute.
W. M. U. Camps.
Vacation Bible Schools.
Camps for Young People.
Check on Gifts and the W. M. U.
Standard of Excellence.
Invite Former, Present and Pros-
pective Training School Students
to be Special Guests of W. M. U.
Ridgecrest—July 21-August 3; Spe-
cial Summer work.
Sunday School Work at Ridgecrest.
Tithes and Offerings According to
the Scriptures.
Baptist Bible Institute.

Sixty below: "Half of my time dur-
ing February was spent on the road
visiting various camps and installa-
tions of the Northwest Service Com-
mand. The difficulties under which
our chaplains have labored on the
road during this very severe winter
in the North were impressed upon me.
Extreme temperatures, stretches of
the road unmaintained due to
glaciers, drifting snow, broken equip-
ment and impassability of rivers at
certain times have made it impossi-
ble, in some cases, for chaplains to
visit each of their camps during the
month. Twice I experienced narrow
escapes on my trips. First, when I
got stuck in a snow drift at sixty be-
low on the highway and was rescued
by the Fairbanks Freight. A driver
of that same convoy was later frozen
to death and an officer had to have
his hand amputated. Second, when I
experienced a train wreck and was
providentially spared from being
dumped down a cliff in the moun-
tains." (Report of chaplain.)

Memphis, Tenn. (RNS)—Proposed
establishment of a "dime-a-dance" or
taxi dance halls for use of thousands
of service men who flood Memphis
each week-end came under the fire
of the Baptist Ministers' Conference
of the Memphis Ministerial Associa-
tion, and a citizens' committee here
as protests against the proposal
poured into the office of Commis-
sioner Boyle who had sanctioned the
move. The Rev. R. B. Patterson, pres-
ident of the Baptist Ministers' Con-
ference and pastor of Longview
Heights church, announced that a
committee had been appointed to
lodge a protest with the commis-
sioner.

Dr. Wilfred C. Tyler of Blue Moun-
tain College is the lesson writer for
the Young People's quarterly for the
third quarter of 1943.

SOME QUESTIONS ANSWERED

Are the needs for Relief as great as ever?

Yes; the needs are more serious and more urgent. As this tragic global war continues, famine and disease will reap an increasingly fearful harvest. One of our missionaries in China writes, "There are more than a million starving, not to mention tens of thousands who have already died . . . I am using the money which comes to my hands to save as many of the Christians and their children as possible. I am counting upon Southern Baptists to help me feed these children as long as the famine lasts." Moreover, prices, in China especially, are increasing all the time because of inflationary processes. The last five years the prices of many commodities have increased almost seventy times.

How much money have Southern Baptists given for Relief?

Through a period of sixteen months, January 1, 1942 to April 3, 1943, Southern Baptists gave \$500,000.00 for Relief.

How has this money been used?

Up to May 1, 1943, approximately \$280,000.00 of this amount was allocated to China Relief. Approximately \$85,000.00 has been given to Europe for immediate and urgent needs of starving people, refugee children, relief for pastors, etc. Approximately \$25,000.00 has gone for Bibles for Russian prisoners, Balkan peoples, Bibles for Latin America and other fields where there are unusual opportunities for missionary service. This year \$25,000.00 is being sent every month for China Relief alone and is being distributed there most effectively by our missionaries on the field.

Is any money given for Relief used for current operations of the Foreign Mission Board?

None whatever; all of it goes for Relief.

Are current funds of the Board used for Relief?

No; only money given for Relief is used for Relief.

What was the decision of the Executive Committee of the Southern Baptist Convention in its recent meeting concerning World Emergency Relief?

The Executive Committee heartily and unanimously approved a resolution asking that the Foreign Mission Board, representing Southern Baptists, continue to make appeal for World Emergency Relief.

What should be our attitude toward Government programs for World Relief and appeals by interdenominational agencies?

We should look with favor upon every effort for ministering unto human needs. The necessity for such an appeal as Southern Baptists are making is apparent in a letter which comes from one of our most faithful missionaries in China: "There is not the slightest hope that anyone else will undertake to meet our needs. Each of the other denominations has its own problems. If we do not care for our own, we are worse than unbelievers." Dr. M. T. Rankin, our great-hearted Secretary to the Orient, expresses the opinion that as Baptists of America we should share directly with destitute Baptist people with whom and to whom we have been preaching the Gospel of Jesus Christ. "In some areas in China the Chinese Baptists are literally starving to death. We have told them at length about the love and mercy of Jesus Christ. These same people are now desperately in need of Relief. They know that Baptists in America are capable of giving Relief. Here is a great opportunity to demonstrate to starving Christian people our sincerity."

What are some of the Scriptural reasons for giving to World Relief?

Parable of the Good Samaritan, Luke 10:29-37.

Christ's Picture of the Judgment, Matthew 25:34-46.

Acts 11:27-30: "And in these days came prophets from Jerusalem unto Antioch and there stood up one of them named Agabus, and signified by the Spirit that there should be great dearth throughout all the world: which came to pass in the days of Claudius Caesar. Then the disciples, every man according to his ability, determined to send relief unto the brethren which dwelt in Judaea; which also they did, and sent it to the elders by the hands of Barnabas and Saul."

James 2:15-17 "If a brother or sister be naked, and destitute of daily food, and one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needed to the body; what does it profit? Even so faith, if it hath not works, is dead, being alone."

I John 3:17: "Whoso hath the world's goods, and beholdeth his brother in need and shutteth up his compassion from him, how doth the love of God abide in him?"

FOREIGN MISSION BOARD

SOUTHERN BAPTIST CONVENTION

Box 1595, Richmond, Virginia

WOMAN'S MISSIONARY UNION
Continued from Page Six)

as the promises of God." It is this: "If My people, which are called by My name, shall humble themselves, and pray, and seek My face, and turn from their wicked ways; then I will hear from Heaven, and will forgive their sin, and will heal their land."

Comply with God's terms and His promises never fail.

One last consideration:

Some will say: "We all agree that our people need to come back to God. We do need a great revival, but why specify a Stewardship Revival?"

Because God did.

That was the first step God ordered for Israel when that nation was on the brink and love divine was pleading, "Return unto Me and I will return unto you." And the people, unalarmed and unconvinced, asked again, "But wherein shall we return?"

And the answer was very definite: "In tithes and offerings." This would be the evidence of their repentance and their love. So it will be with us.

A revival, to be genuine, must go deep enough to reach the pocketbook. Years ago Dr. Horace Bushnell said: "One more revival, only one more is needed—the revival of Christian stewardship; the consecration of the money power of the church to God; and when that revival comes, the Kingdom of God will come in a day."

God grant that it may become the burning desire, the "magnificent obsession" of every heart to bring about that kind of a revival—for the sake of our children here at home, for the sake of our men and boys on battlefronts; most of all for the sake of Him who loved us and gave Himself for us.

In conclusion: Some may ask, "What would constitute a stewardship revival?" While not attempting to outline any particular plan, certainly it would mean that for at least a week, with the pastor leading, all the members of the church, who can be persuaded to do so, would come together to study God's unchanging law of tithes and offerings, the truth being fearlessly presented. Then urge the signing of the stewardship pledge.

The first necessity for such a revival will be prayer. This kind cannot come except by the convicting power of the Holy Spirit.

Talk with your pastor. Of course, no such revival will come unless our pastors lead, but many of them are already deeply in earnest about this matter.

Study and promote with all your might the stewardship plans of Woman's Missionary Union. God has shown His approval of these plans by blessing their use.

If there could be during the remainder of 1943 and all of 1944 a great stewardship revival in Southern Baptist churches, we could come to our centennial year right before God on the money question; ready, at last, to carry out His Great Commission; prepared in heart, at last, to pray sincerely and effectually "Thy Kingdom come."

To that end, let us work and pray.

Respectfully submitted,

MRS. CARTER WRIGHT.

25 YEARS AGO

J. D. Franks, formerly pastor at Durant and at Ripley, has accepted the care of the church at Pineville, La.

T. L. Holcomb assisted his father in a revival at Lumberton for eight days. There were 36 additions, making 52 in six months. R. L. Cooper of Aberdeen led the singing.

The Yalobusha Baptist Workers' Conference at Holcomb has the following listed on the program: O. U. Sullivan, J. B. Quin, J. E. Williams, T. T. Gooch, J. R. G. Hewlett, J. D. Rice, R. B. Gunter and J. P. Neel.

Editor Lipsey spent ten days in a revival at Kingston church in Laurel, J. E. Cranford, pastor, with 33 additions to the church.

At East McComb there were 25 additions during a revival led by J. C. Robinson.

Bryan Simmons, pastor at Newton, gives the outline of the program of the Bible school to be held there, stating that "Evangelism" will be the keynote. J. D. Ray of Starkville and R. M. Inlow of Memphis are listed on the program.

The new church is going up rapidly at Canton, according to the pastor, J. C. Robinson.

ANOTHER DELIGHTFUL EXPERIENCE

Second, on May 30, I was privileged to preach the dedicatory sermon for the church building at Cordova, Tennessee. I was pastor of that good church for four years (1937-1941), succeeding a worthy Mississippian, Brother F. W. Varner, now of St. Louis. Back in 1925, their church building had burned. Under the leadership of Brother W. L. House they dug and walled (with concrete) a basement containing an auditorium and eight Sunday school rooms. This they roofed and used as a house of worship for more than twelve years. During this time under the leadership of Brother House, Brother Blaylock, Brother C. E. Welch and Brother Varnes, all of them former Mississippians—and of Brother Barney Flowers they raised a considerable building fund. In 1938 we undertook to finish the building. We raised what money we could and let a contract for what it would build. As the work progressed more funds were available, soon another contract was let. Thus the work went on. Under their present pastor, Brother C. H. Parish, the unfinished task has been completed—at least as much as the present needs demand. As the community grows, the basement is capable of further departmentalizing.

This is the most beautiful and the most serviceable village church building that I know of. And the people are a noble bunch to work with. For years, even during our building program, they led the churches of Shelby county in per capita gifts to the denomination. It was a joy to be back and mingle with old friends. Interesting and inspiring talks were given by Brother Flowers, a former pastor,

Andrew W. Coltharp, native of Myrtle, who was graduated from the Seminary at Louisville last May, has accepted a call to become assistant pastor of the Second Baptist Church, Richmond, Virginia. The pastor is Dr. D. M. Nelson, Jr.

Greensboro, N. C. (RNS)—The church will not have an appreciable influence on "shaping the peace" after the war is over, Dr. Clarence Tucker Craig, professor of New Testament language and literature at Oberlin College, Oberlin, Ohio, declared here at the annual meetings of the North Carolina Pastors' School and the Rural Church Institute.

We are a minority and how can we expect a minority (such as we must confess the real Christians are in the world) suddenly to determine the course of events?" asked Dr. Craig. "Let us not be unrealistic enough to suppose that the nations who make the peace terms are to be suddenly imbued with Christian idealism—that was why so many were disappointed with the treaty of Versailles; they expected more than they had any right to expect."

Dr. D. A. Ellis, at one time pastor of Corinth First church, Brother H. J. Rushing, a former pastor of the church at Olive Branch, and Deacon C. R. Rogers. Pastor Parish led the dedicatory prayer.—J. F. Carter.

The Mississippi friends of J. Felix Arnold will be interested to know that that he has resigned Boykins and Branchville churches in Blackwater Association in Virginia, to accept an appointment in the United States Navy as chaplain with the rank of lieutenant (jg).

—BR—

A WAY TO FINANCIAL FREEDOM

Layman Tithing Foundation pamphlet, "Winning Financial Freedom" has proved so popular and effective that once more we offer it to any pastor without charge. On request we will send, postage paid, enough copies to supply all the lay officials of his church.

The pamphlet describes a simple method by which the pastor may carry on, quietly and steadily, the education of his people in the principles of Christian giving, without interfering with his other work, and at a cost purely nominal.

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When you write please mention The Baptist Record, also give your denomination.

LAYMAN TITHING FOUNDATION
740 Rush Street, Chicago.

Monthly Report — Southwide Funds

Executive Committee Southern Baptist Convention
Austin, Crouch, Executive Secretary

May, 1943

RECEIPTS

	Program	Designated	H. T. Club	Total
Specials		\$ 255.00	\$ 1,352.94	\$ 1,607.94
Alabama	6,821.80	7,679.86	2,780.79	17,282.45
Arkansas	4,750.00	7,695.87	2,546.83	14,992.70
Arizona	191.71	172.31	149.31	513.33
California				
District of Columbia	1,087.23	388.92	299.81	1,775.96
Florida	8,476.59	18,148.79	8,641.36	35,266.74
Georgia	10,213.83	11,989.18	6,824.52	29,027.53
Illinois	3,119.54	1,426.25	1,149.33	5,695.12
Kentucky	17,933.90	11,346.46	3,790.96	33,071.32
Louisiana	3,842.25	7,087.02	2,433.40	13,362.67
Maryland	2,639.49		329.38	2,968.87
Mississippi	9,451.39	19,593.98	2,673.79	31,719.16
Missouri	8,022.11	10,500.74	4,877.91	23,400.76
New Mexico	869.75	1,289.43	881.40	3,040.58
North Carolina	18,781.59	31,613.27	7,199.94	57,594.80
Oklahoma	1,709.46	6,334.11	3,433.96	11,477.53
South Carolina	14,142.04	1,528.11	2,893.73	18,563.88
Tennessee	21,227.99	23,486.01	3,705.42	48,419.42
Texas	14,583.33	53,891.51	11,300.37	79,775.21
Virginia	18,563.73		361.75	18,925.48
Totals for Month	166,427.73	214,426.82	67,626.90	448,481.45
Year to Date	889,680.94	779,754.17	338,926.88	2,008,361.99
1942 to Date	649,558.49	772,793.38	169,646.91	1,591,998.78

DISBURSEMENTS

	Current Month	Year to Date
Baptist Brotherhood of South	\$	\$ 7,500.00
Education Commission S. B. C.		2,400.00
Southern Baptist Convention Notes Payable	13,314.23	71,174.54
Foreign Mission Board	135,993.25	903,112.64
Home Mission Board	213,261.45	582,938.59
Relief and Annuity Board	16,107.18	85,775.75
Southern Baptist Hospital	13,962.89	32,677.38
Southern Baptist Theological Seminary	28,661.91	106,981.90
Southwestern Baptist Theological Seminary	30,581.45	119,836.54
Baptist Bible Institute	19,153.45	82,239.17
WMU (Training School and Designated)	879.65	4,711.17
American Baptist Theological Seminary	2,315.97	9,014.32
Totals	\$ 474,231.43*	\$2,008,361.99

*Note: This includes unallocated H. T. Club Funds from March and April \$25,749.98.

MISSISSIPPI BAPTISTS! — SOUTHERN BAPTISTS!
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AIM—Training in Church Membership
AUBER J. WILDS, State Secretary
OXFORD, MISS. JACKSON, MISS.

Report of District Conventions

Last week was the first week in the series of fifteen District Conventions and we are happy to report that each of the meetings was well attended and a fine spirit prevailed in each of the five meetings. The attendance of pastors was most encouraging. They came to the meetings and brought others with them. When pastors lead, the people follow. Not all, of course, but a good percentage. Our meetings began at Burnsville on Monday, the 7th, and closed in Meridian on Friday, the 11th. Those in the party going to each of the meetings, are, Miss Sara Wallis of the Training Union Department; Miss Ruth Garcia, of Argentina; Miss Mary D. Wilds, of Oxford; Mr. Frank Skilton, of Blue Mountain, and Aubur J. Wilds, of Oxford. What a big time we have as we meet old friends, make new friends, and say a word in favor of our Master. The program has been most interesting, the music good, and we look for good results. In the first three meetings Brother J. B. Ray of Tupelo, Enlistment Pastor for the twelve associations in northeast Mississippi, led the singing and also led the conference for the adults. These three meetings were in Brother Ray's territory and he proved his spirit of cooperation in rendering this fine service. In District 8, meeting at Spring Creek Church in Neshoba county, Brother W. L. Day of Louisville led the singing and also led the conference for the Adults. In District 11, meeting in Meridian, Brother W. L. Compere led the singing and the B. A. U. conference. At Spring Creek we had a male quartet made up of four of our fine pastors, Brothers Johnson of Philadelphia, Day of Louisville, Weaver of Noxapater and Puckett of Brooksville. It was real harmony. At Bruce we enjoyed a solo by Henry Lackey, a Story Hour boy from Calhoun City. God has wonderfully blessed him with a good voice, and we rejoice to see him using it in early life for the Master. We pray that he may always use it thus. We had wonderful music at Meridian, Miss Dorothy Gilbert with her marimba and Wm. L. Compere, Jr., playing with her lifted us into the heavens. Mrs. Compere at the piano, and Brother Compere leading the singing gave this convention as good music as will ever be heard. Next week we hope to give you a report on the second week's tour. Follows the list of officers for the first five districts in which the conventions were held:

District 6: President, Rev. D. D. Satterwhite, Tupelo; vice president, Rev. R. E. Woodfin, Tishomingo county; secretary, Mrs. Joe Cruse, Corinth; leader, Miss Louisa Smith, Rienzi. 1944 meeting place, Tate Street church, Corinth.

District 5: President, Rev. Hugh Brown, Pontotoc; vice president, Mr. J. B. Henderson, Blue Mountain; secretary, Mrs. Alexander, Oxford; leader, Mrs. Van Russell, New Albany. 1944 meeting place, Blue Mountain.

District 7: President, Mr. W. R. Mc-

Ferren, Eupora; vice president, Mr. Loftin Lackey, Calhoun City; secretary, Mrs. John Collums, Houlika; leader, Mrs. Earl Reese, Bruce. 1944 meeting place to be named later.

District 11: President, Rev. Ray Dykes, Meridian; vice president, Rev. R. L. West, Pachuta; secretary, Miss Juanita Clark, Newton; leader, Mrs. Annie Massey, Bay Springs. 1944 meeting place, Pachuta.

District 8: President, Dr. Niles Puckett, Brooksville; vice president, Rev. F. G. Wilborn, Spring Creek; secretary, Miss Auline Heitt, Philadelphia; leader, Mrs. W. L. Day, Louisville. 1944 meeting place, Louisville.

The Officers Council

Week before last we discussed the Executive Committee meeting. Last week we had a word about the General Committees. This week we shall consider the Officers Council. This will necessarily be a brief discussion, but enough we trust to inspire each director and each union head to give this important phase of the work due consideration.

Those attending the Officers Council for the individual union are all the officers including the group captains. It would eliminate all members of committees except the chairman. Of course, these members are not barred from attending if they want to attend. At this officers council of the individual union each officer will give a written report of the work he and his committee has done for the past month and read the plans made for the coming month. A specially prepared blank for each officer is available in a package that contains enough for each officer to have one for a six months' term. They are 10c at the Baptist Book Store. Each Union would need a set. At the General officers Council each general officer and the head of each individual union should give a written report of their work for the past month and read plans for the coming month. These plans were made in the meeting of the Executive Committee and the meeting of the General Committees. The plan for the meeting of the Officers Council is usually something like the following: On a week night best suited to your locality each month (it is always best to have this day as a permanent arrangement) the general officers, the officers from each union, except the Junior, and the leaders and sponsors of the Story Hour and Junior Unions will meet for about an hour and a half. A short devotional with announcements by the director followed by separate meetings of the unions when they will read reports, discuss their plans, and agree on policies. Following these separate meetings all come together for reports and plans submitted by general officers and heads of unions. Many unions follow this meeting with the social feature for about thirty minutes.

—BR—

The last Sunday in June to make church offerings for Blue Mountain College is next Sunday.

"THE TRUETT SERIES"

Thirteen transcribed messages of Dr. George W. Truett are now available for broadcast. The Radio Committee has these transcriptions on file and can make them available to Baptist pastors and groups who will enlist their respective stations to broadcast them.

Interested pastors and other interested Baptist leaders will communicate with the Radio Committee, S. B. C., Post Office Station E, Atlanta, Georgia.

Fourteen stations are now broadcasting these messages, and according to reports they are proving to be very popular, as well as spiritually helpful.

In the near future the Radio Committee can offer "The Christian Home Series" for broadcast. These are thirteen 15-minute messages on the home by Dr. Theodore F. Adams, of Richmond, Virginia. Dr. Adams is an outstanding authority on the subject of the home. His three messages on The Baptist Hour, 1941, elicited 19,000 pieces of mail.

Pastors and churches desiring this series to be broadcast over their respective local stations will likewise communicate with the Radio Committee of Atlanta.

—BR—

We have just completed a most successful Vacation Bible school in our church at 38th Avenue, Hattiesburg. There were 77 enrolled with an average attendance of 80. 105 came at least one day. An unusual thing about the school was that the attendance grew every single day. The mission offering of \$6.42 will be sent to the Cooperative Program. At the commencement program nine boys and girls made a public profession of their faith and united with the church. This school was under the direction of Miss Carolyn Madison, of the Sunday School Department of Jackson. She was assisted by Rev. J. H. Cothen, the pastor, and a corps of 18 fine local workers.—Mrs. Rufus Braswell, reporter.

Napoleon Baptist Church, Pearl River county, will observe its annual Home-Coming Day Sunday, June 27. Dinner will be provided at the church. All of our friends, as well as former members, are invited to come and spend the day with us.—J. W. Odom, reporter.

KNOW YOUR BIBLE

1. In I Peter 1:22, "fervently" is mentioned. Can you describe the meaning of "fervently"?

2. What was the name of the ancient capital of Lydia, and where was it located?

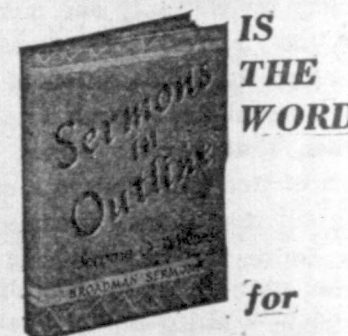
3. Why is the book of Ecclesiastes followed by "Or the Preacher," in its heading and its origin?

4. When we hear the word "incorruptible," read from I Peter 1:4, can we explain its origin and meaning?

(Correct answers on Page 15.)

The United States and the British Commonwealth together furnish about seven-eighths of the funds used in support of the Protestant foreign mission enterprise.—Watchman-Examiner.

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E. C. WILLIAMS, Secretary

MISS CAROLYN MADISON, Elementary Secretary

Ridgecrest

Sunday School Week at Ridgecrest this year is July 14-20. So far as we know now there will be no school buses going from Mississippi. All people going will make their own plans to go by train or regular bus schedule, unless they go in their own car. We were recently advised by the state office in Jackson in charge of the gas rationing that it would be necessary for special permits to be secured from the Atlanta office in order for school buses to get gasoline for this trip. This was about the same as saying that it would be practically impossible.

We are glad to give below some notes on the various conferences of Sunday School Week, as these have been sent to us by Mr. Norman O'Neal of the Baptist Sunday School Board at Nashville.

Conferences at Ridgecrest

Elementary Conference—We are happy to announce that Dr. Mary Dabney Davis, senior specialist in nursery-kindergarten, primary education, U. S. Office of Education, Washington, D. C., and Dr. Ullin Leavell, specialist in elementary education, Peabody College for Teachers, Nashville, will speak and lead conferences on our program at Ridgecrest this summer. Dr. Davis will speak on "Children in a War-Torn World," and Dr. Leavell will speak on "Teaching."

Intermediate Conference

For Sunday school workers—A program packed full of helpful things—skits, demonstrations, and free-for-all conferences. Discussions on every phase of Intermediate Sunday school work and for every Intermediate Sunday school worker.

For Intermediate boys and girls—Mrs. James Morgan (nee Maxine Morgan) who before her marriage was the North Carolina Intermediate Training Union worker, will conduct conferences for Intermediates themselves. Many good things are in store for Intermediates who attend. These conferences have been very popular.

Intermediate Exhibit—One of the most helpful and attractive features of Intermediate work at Ridgecrest is the exhibit. It will be arranged by states. Be sure that yours is well represented.

Young People's Conference

The conferences for Young People's Sunday school work this year have been planned with the present situation in mind. The first emphasis of the program and for Young People's work in every church is upon being successful now. Let us discover those things which can be done now to improve our work, and do them! Throughout the week by addresses, discussions, and demonstrations such fundamental considerations as "Worship for Young People," "Facing a Teacher's Task Now," "How the Weekly Officers' and Teachers' Meetings May Produce Better Teaching," "Teaching Procedure," "Personal-Soul-Winning With Young People," and other related matters will receive attention. Numbered among the outstanding speakers and leaders in these conferences are: Dr. C. J. Allen, Annie W. Byrd, Mrs. Davis C. Cooper, Jr., J. L. Corzine, Dr. G. S.

Dobbins, Sophia Duerksen, J. P. Edmunds, Philip Harris, J. C. Hockett, Jr., Harold E. Ingraham, David Mashburn, Mrs. J. Winston Pearce, W. H. Souther, Dr. J. O. Williams, Dr. W. W. Willian.

You cannot afford this year to miss such a program!

Adult Conference

Our first session on Thursday morning, July 15, at 10:15, will center its thought on "Reaching the Unenrolled Church Member." There are millions of them awaiting on "Inside Enlargement Campaign." On Friday the conference will concern itself with the idea of "Multiple Departments Reaching More Adults." Additional departments for the vast adult possibilities is our solution. Saturday we shall concern ourselves with the interesting theme, "Types of Classes for Reaching and Teaching More Adults." Every important angle of this subject will be presented by some of our ablest leaders. Then after a glorious day of Bible study, worship and meditation on Sunday, we resume our conference Monday reaching a climax on the subject, "Better Bible Teaching for More Adults." In this conference, effort will be made to implement the subject from a practical standpoint. Our closing conference Friday will deal with "Standardizing More Adult Departments and Classes," concluding with a pledge-taking period when department superintendents and teachers will be asked to accept and follow the Standard as a program. Testimonies of its value will be offered.

Such personalities as Drs. G. S. Dobbins, E. P. Alldredge, Clifton Allen, our state Sunday school secretaries, approved state workers, and our own staff will be on the program.

Extension Conference

The Extension department conferences which will be conducted at Ridgecrest, July 14-20 have been planned to meet the needs of present day Extension departments. Featured will be the special emergency ministry to the men and women in service as well as the Sunday workers. Demonstrations, discussions, and conferences on every phase of the work are included. Constructive visitation will be discussed by Drs. G. S. Dobbins, Clifton J. Allen and Gaye L. McGlothlen.

Standards

The Pilgrim's Rest Sunday school, Panola Association, Rev. J. H. Sherman, pastor, W. C. Allen, superintendent, has recently become standard for the second year, and also the following Junior classes: Marys, Kreole, Miss Maida Haarala, teacher; Marys, Philadelphia, Miss Gladys Darby, teacher; Church Goers, Corinth-First, Miss Evelyn Bramlett, teacher; 11-year boys, Tupelo-Calvary, G. T. Parker, teacher.

Also the Cradle Roll department at Philadelphia, Mrs. Earl Yates, superintendent, has joined the standard ranks, making the seventh department in that school that has become standard already this year. Congratulations to one and all of the workers of these standard units!



DR. W. E. GREENE

DR. W. E. GREENE IS NEW
ENLISTMENT PASTOR

Dr. W. E. Greene, pastor at Ellisville, has been named Enlistment Pastor for District Five. He succeeds B. S. Hilbun, who resigned to become State Rural Evangelist.

Coming from South Carolina to Meridian with his widowed mother at the age of six, Dr. Greene attended nearby grammar school and then Clarke College. He was graduated from Mississippi College and later took his doctorate at Baptist Bible Institute. During his student days he was pastor of various country churches.

Associations included in Dr. Greene's district are: Adams-Franklin, Copiah, Hinds-Warren, Jeff Davis, Lawrence, Lincoln, Mississippi, Pike, Simpson, Union and Walthall.

When asked about his plans, Dr. Greene made the following statement:

"I have few plans except to do as one of our good pastors here in the state suggested, 'to love the brethren and love the Lord, and love the brethren and the Lord closer to each other.' Also, as another pastor sug-

Stonewall: We had nine additions to Stonewall Baptist Church, June 13th. Six of these we feel were direct results of the Vacation Bible school. We baptized eight people Sunday night.—Sollie I. Smith, pastor.

A \$50 New Club contribution was recently credited to Sallis Baptist Church when it should have been credited to McAdams church. The contribution is properly entered on the books.

—BR—

The last Sunday in June to make church offerings for Blue Mountain College is next Sunday.

gested, to stay on my knees before the Lord. Since we had planned some revivals before accepting the responsibilities of Enlistment Pastor for District Five, I will go ahead with them. Other invitations have come in, all time is now taken until October 1st, except the last three weeks in August. If the brethren know of any extension work that I could do in connection with these meetings, or of plans that I could make for future work, we will appreciate their suggestions. We will use our public address system, a projecting machine, and Andrew Club plans to promote the revival meetings. We will expect local workers, where the work is organized, to prepare a complete census of the field before any meeting.

"We realize that to receive God's blessings we must ask Him (James 4:2), and so we are hoping that our Christian friends will pray for us and that prayer meetings will be used to prepare for these revival meetings. Some of the pastors have been kind enough to make suggestions not only for our own benefit, but as to the type and plan of message material. We will use any associational set-ups possible for use. We hope that the pastors will recognize us as a servant to be used whenever and however possible. We are to serve them and the Lord, because we belong to them and the Lord."

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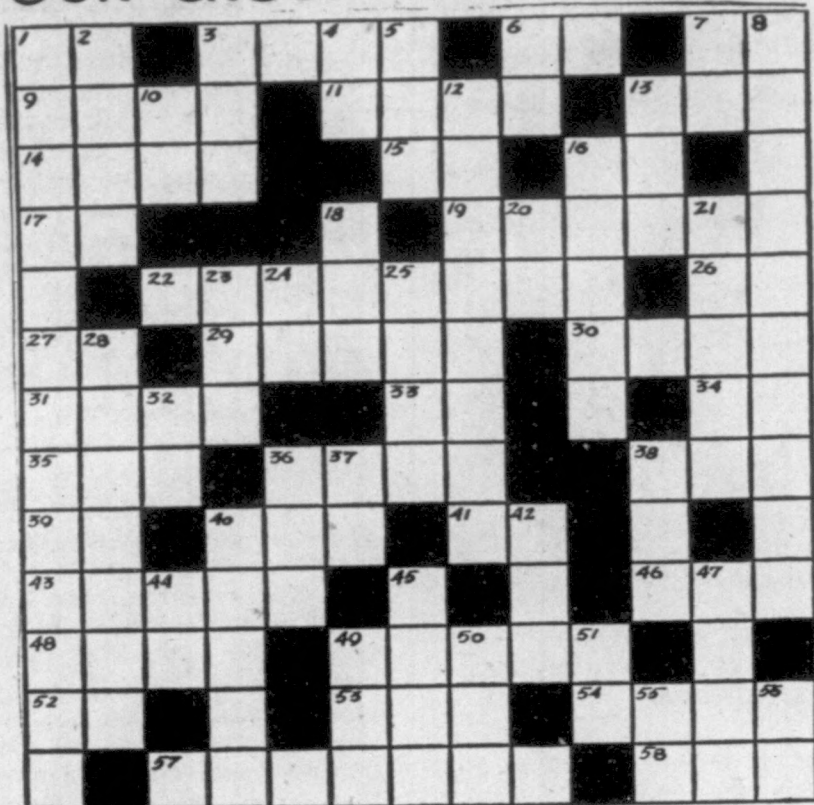
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"Defend the poor and fatherless: do justice to the afflicted and needy."—
Ps. 82:3.

ACROSS

- 1 Egyptian sun god.
 - 3 "... the way of the Lord, to do justice," Gen. 18:19.
 - 6 "How long will ... judge unjustly," Ps. 82:2.
 - 7 Hawaiian lava.
 - 9 Descendants of Judah, I Chron. 9:4.
 - 11 "all his commandments are ..." Ps. 111:7.
 - 13 "To punish the just is not ..." Prov. 17:26.
 - 15 Topographical engineer.
 - 16 Manuscript.
 - 17 Here lies (Lat.).
 - 19 "He shall judge thy ... with righteousness," Ps. 72:2.
 - 22 "but judge righteous ..." John 7:24.
 - 26 Each.
 - 27 Combining form indicating relation to an early period of time.
 - 29 "the just ... come out of trouble," Prov. 12:13.
 - 30 See 36 down.
 - 31 "... thy mouth, judge righteously," Prov. 31:9.
 - 33 Low Latin.
 - 34 Same as 1 across.
 - 35 United Presbyterian church.
 - 36 On the lee side.
 - 38 Girl's name.
 - 39 Senior.
 - 40 "just ... true are thy ways," Rev. 15:3.
 - 41 "Ye shall ... no unrighteousness in judgment," Lev. 19:15.
 - 43 "Deliver the poor and ..." Ps. 82:4.
 - 46 "would not have condemned ... guiltless," Matt. 12:7.
 - 48 Ancestor of Christ, Luke 3:25.
 - 49 "... for the widow," Isa. 1:17.
 - 52 Sunday school.
 - 53 Grain.
 - 54 "The just shall ... by faith," Rom. 1:17.
 - 57 "do ... to the afflicted," Ps. 82:3.
 - 58 "till I might ... what was that good," Eccl. 2:3.
- Our text is 3, 6, 22, 40, 41 and 57 combined.

JUSTICE

DOWN

- 1 "in ... shalt thou judge thy neighbor," Lev. 19:15.
- 2 One of the prophets.
- 3 "leopard shall lie down with the ..." Isa. 11:6.
- 4 Plural ending of some nouns.
- 5 "nor ... a stumblingblock," Lev. 19:14.
- 6 "speak ... every man the truth," Zech. 8:16.
- 7 Indian plant used for dyeing.
- 8 "judge not according to the ..." John 7:24.
- 10 Proposed universal language.
- 12 Repulsed.
- 13 "poison of ... is under their lips," Rom. 3:13.
- 16 "the ... shall eat they up," Isa. 50:9 (pl.).
- 18 Turkish commander.
- 20 Half an em.
- 21 "... to do well," Isa. 1:17.
- 23 United States Navy.
- 24 Deadhead.
- 25 Mademoiselle.
- 28 "neither ... the afflicted," Prov. 22:22.
- 32 Established church.
- 36 and 30 across "Doth our law judge ... man, before it ... him," John 7:51.
- 37 Low Dutch.
- 38 "Go to the ... thou sluggard," Prov. 6:6.
- 40 Goodbye.
- 42 Anglo-Saxon money of account.
- 44 Elevated railroad (colloq. U. S.).
- 45 A hero of David's guard, I Chron. 11:29.
- 47 "I will ... mercy," Matt. 12:7.
- 49 "The fining ... is for silver," Prov. 17:3.
- 50 And so forth.
- 51 Deputy lieutenant.
- 55 "path of the just ... as the shining light," Prov. 4:13.
- 56 Eye (Scot.).

BR

Regina, Sask. (RNS)—A resolution urging that churches throughout Christendom be given representation on the peace treaty council when victory is won was passed at the closing session of the Saskatchewan Conference of the United Church of Canada.

Good For Over 100 Years

—And even better now. Recently greatly improved; more antiseptic, more active, finer quality ingredients. Spreads easier. Widely used for minor externally caused skin itching: boils, rash, tetter, pimples, cuts, bruises etc. 35c.

→ GRAY'S OINTMENT

RESOLUTIONS

WHEREAS, Rev. Norris G. Hickman has resigned as pastor of the First Baptist Church of Indianola, Mississippi, and the church has reluctantly accepted his resignation; and

WHEREAS, the membership unanimously went on record as expressing appreciation for the sincere and untiring services of their pastor and directed the undersigned committee to draft appropriate resolutions and to deliver copies thereof to the family of said pastor:

NOW, THEREFORE, be it resolved by the First Baptist Church of Indianola, Mississippi, that we express our gratitude to Rev. Norris G. Hickman for the years of his services as pastor of the church.

Brother Hickman, from the time he became pastor of the church, has impressed not only the membership of the church, but the people of this community generally with his unquestioned reverence for all spiritual values; his sincere faith; his love of God and the church and his devotion to the Cause. As a preacher of the gospel and as a pastor of the church he served acceptably, sincerely, faithfully and devotedly, always putting spiritual things first. His private life has been without a blemish and his example as a true Christian has been worthy of emulation by the young and old. As a citizen and as a patriotic American he was devoted to the best. Under his leadership the Indianola Baptist Church made great progress and the church attendance has never been greater in its history; his sermons had in them food for thought that challenged all.

We likewise recognize the value of the family of Brother Hickman—Mrs. Hickman and the sons, Charles and Paul, who have exerted a wholesome influence in the church, in the school and in the community.

Be it therefore resolved that the church reluctantly accepts his resignation, regrets the removal of him and his family from the community and wishes for him in his ambitions and future fields of endeavor the fullest measure of success, happiness and usefulness.

It is further resolved that the resolutions be spread on the minutes of the church, a copy delivered to Brother Hickman and family and a copy sent to The Baptist Record.

FIRST BAPTIST CHURCH OF INDIANOLA

By: FORREST G. COOPER,
Chairman,
B. B. ALLEN,
CHARLES C. MAGEE,
Committee.

Chattanooga, Tenn. (RNS)—American Negro soldiers in Africa marched into battle singing the traditional spirituals of their ancestors, according to Capt. J. W. Wiggins, Negro chaplain.

MISSISSIPPI BAPTISTS
(Continued from Page Three)

LeTourneau's manifest happiness is from the same source. He invests lavishly in Kingdom work. Bruce Hilbun is doing a fine piece of work as a result of Mr. LeTourneau's support.

Now, if we had a like man in North Mississippi, a B. S. U. secretary, a Brotherhood secretary, a music director, and a worker among the colored brethren of the State, the King's Business WOULD pick up!

There are individuals and churches in Mississippi capable of supporting one each of the above. Why not try it?

BR
RESOLUTIONS

Whereas in the death of Dr. Percy Hudson, the Utica Baptist Church and the Men's Bible class have lost a member who was faithful in the support of the church and deeply interested in all that concerns its welfare, and the community a loyal citizen, always contending for what he believed to be right and good, and who, in his professional and community life will be sadly missed,

Therefore be it resolved; that the Men's Bible class express by this their profound sorrow at his passing, and their deep sympathy to the family, and that a copy of these resolutions be spread upon our class records, a copy sent The Baptist Record for publication, and a copy sent to the family.

J. S. ALLEN,
C. E. CHAPMAN,
N. D. MIMMS,
Committee.

BR

New York (RNS)—A million and one-half members of the Northern Baptist Convention, who on other years have been represented at the annual convention by two to four thousand delegates, will receive news of their church, this year, by a special convention edition newspaper, the Northern Baptist World Times. The Times, a twelve page, newspaper-size publication, will be distributed in churches on June 6th, declared Convention Sunday after the annual meeting, scheduled for June 15-20 in Denver, Colo., was called off because of war conditions.

EYE COMFORT

The cleansing and soothing action of
JOHN R. DICKEY'S
OLD RELIABLE EYE WASH
brings quick relief to burning, smarting, overworked eyes resulting from exposure to wind, dust, glare, excessive reading. 25c & 50c at drug stores.
DICKEY DRUG COMPANY, BRISTOL, VA.

MISSISSIPPI COLLEGE

Designated by Government for
NAVAL OFFICERS TRAINING

Regular college courses to continue uninterrupted but with some change in schedule.

The new plan calls for 3 semesters of 16 weeks each beginning July 1, Nov. 1 and March 1.

High school graduates and other students are urged to enter July 1 rather than wait until September 1st for a short term which will be started then.

Mississippi's oldest college offers to choice young men and young women:

Accelerated Program,
Fortunate Location,
Glorious Heritage of 117 Years,
Finest Christian Environment.

For information, write
President D. M. Nelson, Clinton, Mississippi

Answer to Last Week's Puzzle

Y	E	B	L	E	S	S	E	D	C	A
E	M	E	S	P	A	R	E	A	M	
T	H	E	E	T	E	R	E	T	I	A
I	S	T	H	A	T	M	A	N		
P	E	A	C	E	K	O	A	U	A	
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REV. H. G. WEST

CHERRY CREEK CHURCH CELEBRATES 100TH ANNIVERSARY

Cherry Creek church in Pontotoc county, one of the Mother Churches of Northeast Mississippi, celebrated its one hundredth anniversary on Sunday, May 30.

Rev. H. G. West, pastor for twenty years, directed the exercises with a well-arranged and impressive program which follows:

10:00-10:30 a. m.—Sunday school.
10:30-10:45—Greetings, song and prayer.

10:45-11:15—History. Song.

11:15—Sermon by Rev. Chas. B. Day, native son, now pastor of the church at Liberty, Miss.

12:15-1:30 p. m.—Lunch. (Old-fashioned basket dinner.)

1:30—Song. Prayer. Roll call. Recognition of former pastors and members. Song.

2:30—Sermon, Rev. J. A. Huffstatler. Fellowship. Song. Prayer.

One of the highlights of the day was the excellent history of the church, prepared by Misses Birdie Lou and Sadie F. Clark. This instructive review of the annals of the church was printed in pamphlet form and eagerly sought for and read by the large congregation present throughout the day.

The Cherry Creek church organization is the second oldest of the Baptist faith in the county, preceding the

Pontotoc church by three years. The oldest church, Toxish, was organized from a branch of the Monroe Chickasaw Mission, and Zion Baptist Church stemmed from Toxish as did the Pontotoc church from Cherry Creek.

The Cherry Creek church was the expression of the profound faith of South Carolina colonists who settled in the neighborhood following the westward migration of the Chickasaw aborigines. The impress of the Christian virtues of these rugged pioneers has been perpetuated to their posterity in a marked degree, making the community one of the best to be found anywhere. As in the long ago, the community life of Cherry Creek still revolves around the church, the simple pleasures of rural folk of treasured memories, and the sacred precincts of their city of the dead.

Rev. Henry G. West, the beloved pastor for a score of years, directed the exercises with a well-arranged and impressive program.

The following have served the church as pastors:

Rev. James Boswell, one year.

Rev. Martin Ball, eight years.

Rev. Louis Ball, nine years.

Rev. J. T. Pitts, eleven and one-half years.

Rev. Daniel Potter, one and a half years.

Rev. M. L. Ball, one year.

Rev. G. W. Potter, four years.

Rev. C. W. Smith.

Rev. D. C. M. Bigham, three years, three months.

Rev. I. H. Anding, eight months.

Rev. J. S. Berry, three years.

Rev. Ike Smith, two years.

Rev. R. A. Cooper, ten years.

Rev. L. R. Burrell, two years.

Rev. T. A. J. Beasley, twelve years.

Rev. I. P. Randolph, one year, ten months.

Rev. Henry Pannel, one year.

Rev. J. S. Grubbs, one year.

Rev. G. C. Potter, two years.

Rev. W. L. Brown.

Rev. E. L. Davis, one year.

Rev. H. G. West, in his twentieth year.

Cherry Creek church was the scene of the conversion of Dr. J. B. Gambrell. It also ordained him. This church is also the home church of Miss Pearl Caldwell, missionary at Pingtu, China, and now in a Japanese internment camp.

The Record regrets that space forbids publishing the interesting history of the church, which was prepared by Miss Birdie Lou Clark assisted by Miss Sadie F. Clark. Copies, if available, can be supplied by the pastor, Rev. H. G. West.

—BR—

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Able to pay and can't is the condition of Highland Baptist Church of Meridian, Miss. They owe only \$5,000 of their old debt, but the outstanding bonds bear six per cent interest and the owners will not surrender them prior to maturity. Moral—Never float bonds that cannot be "called."—Western Recorder.

John E. Barnes, pastor of the First church of West Point was recently in a revival meeting with the First Baptist Church, Attalla, Alabama. C. J. Granade, pastor. Brother Barnes reports that the morning attendance at seven o'clock averaged 100. There were nine additions. A large army camp is on the edge of the city and a large number of soldiers attended the services.

PUBLIC OPINION

The tide of public opinion in favor of Christian education among Mississippi Baptists is flowing to such a degree that the campaign to obtain Blue Mountain College's additional endowment of two hundred thousand dollars is fast emerging from the campaign stage and is growing into a great movement, which will ultimately reach the goal, and which will mark an epoch in Baptist annals of the state. Future generations will refer to this recrudescence of Christian education as "The Great Pastors' and People's Movement for Blue Mountain College," and as evidence of the belief that such education should continue to prevail.

Back of freedom of worship and freedom of speech looms Christian education. Generations of it gave America its Constitution, its Bill of Rights, and its fundamental civil laws. Christian education has rung every liberty bell since Christ uttered his pioneering words in Matthew 11:29.

Training women for Christian homemaking is Blue Mountain College's first objective. Upon young wives and mothers rests the responsibility of instilling ideals and principles in our future citizens. Christian education crooned over cradles makes a nation great.

Next Sunday, the full-time churches and many of the half-time and quarter-time churches will make their June offerings to the endowment fund of Blue Mountain College.

Answers To Know Your Bible

Feature on Page Twelve.

1. (Fervently): It comes from the Latin word, "fervere," the literal meaning being "to boil, or glow." In other words, whatever we do fervently means that we are doing it warmly and intensely.

2. (Capital of Lydia): Sardis was the name. See Revelation 3:1. Sardis was located on the route from the Aegean coast in the territory of the Euphrates and Tigris rivers.

3. (Ecclesiastes): Coming from the Greek translation, the Hebrew meaning signifies "caller of the congregation," such a man in the congregation as assembly would be known as a leader, which can be literally interpreted "or preacher."

4. (Incorruptible): It is a Latin derivative, accurately representing the Greek word from the original source. In the Greek, it meant "that which cannot be brought to ruin," and, in the Latin, the meaning is "that which cannot be broken down."

Edwin S. Preston, for the past five years executive secretary of Shorter College, Rome, Ga., has accepted the presidency of Central College, Conway, Ark., and takes up his new duties July 1. Mr. Preston is vice-chairman of the Southern Baptist Radio Committee and, before coming to Shorter College, was state secretary of Training Union work for George. Central College is the standard college for women of the Arkansas Baptist Convention and entered its second half-century of service last year. Mr. Preston succeeds Dr. O. J. Wade who retired this year.

Dewey M. Metts has been called as pastor at Maben and is already on the field. He writes that "We arrived on the field June 10, a day long to be remembered by us. The new parsonage was spick and span and the pantry full and overflowing. The church has been repainted. Our revival begins June 18. Tom Collins of Fort Worth, Texas, will do the preaching."

—BR—

The last Sunday in June to make church offerings for Blue Mountain College is next Sunday.

When FATIGUE causes HEADACHE

What could be more distressing than headache added to fatigue? Why endure it? Take Capudine. It relieves pain so quickly, comforts pain-wracked nerves so gently, you'll be delighted. Use only as directed. 10c, 30c, 60c.



CAPUDINE

You Women Who Suffer From HOT FLASHES then CHILLY FEELINGS

If you—like so many women between the ages of 38 and 52—suffer from hot flashes, weak, dizzy, nervous feelings, distress of "irregularities", are blue at times—due to the functional middle age period in a woman's life—try taking Lydia E. Pinkham's Vegetable Compound at once. It's made especially for women.

Pinkham's Compound is famous to relieve such distress. Taken regularly—it helps build up resistance against such symptoms. It also is a fine stomachic tonic. Thousands upon thousands of women benefited. Follow label directions. Worth trying!

U. S. APPROVED—PULLORUM

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Thousands of Chicks ready for Immediate Shipment. 14 Popular Breeds—

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J. P. Clayton, Manager

MISSISSIPPI HATCHERIES

Department B JACKSON MISSISSIPPI

Calotabs

Next time you need calomel take Calotabs, the improved calomel compound tablets that make calomel-taking pleasant. Sugar-coated, agreeable, prompt, and effective. Not necessary to follow with salts or castor oil.

Use only as directed on label.

Wendell Willkie Praises Work

(Continued from Page One)

these foreigners should invade their country. The answer was universal enthusiasm for what American missionaries have done and for the lives they lead.

"The missionaries are not resented, but respected and admired. This is because they have contributed so much more than mere preachment. As individuals they have exercised qualities of leadership in tiny villages and remote spots throughout the world. Their kindness is proverbial. They have brought with them a high standard of health, of cleanliness and medical care. They have brought also a standard of character that has helped to awaken in age-old, habit-ridden communities a new sense of self-respect and well-being.

"Furthermore, the missionaries have everywhere stimulated a desire for education—not mere dusty scholarship, but reading and writing, the arts and sciences, living knowledge that binds men together. When Hitler wanted to prepare his people for war, he burned the books. We who want to prepare for peace must open them—open them all over the earth. China, for example, is now going through a kind of educational revolution, with millions going to school. It is this process that has made China today no longer a nation of inert masses, but a nation of individuals—individuals who are willing to fight and die for a future of freedom. They are just beginning to glimpse a future which they know is inevitably tied with the western democracies. The germ of this process, in my judgment, was planted fifty, sixty years ago, under the patient leadership of men and women who received little acclaim and no reward except the satisfaction of accomplishment."

SOUTHERN SEMINARY TRUSTEES MEET

(Continued from Page One)

inary 58 years and 47 years, respectively, a retirement allowance was granted each.

A committee was appointed to study the charter and by-laws of the Seminary. Also plans are under way which will make provision for a plan of retirement with guaranteed allowances for all of the professors. Faculty ranks and salary schedules were discussed and voted upon. Dr. Hugh R. Peterson, for some years registrar and student counsellor, was given faculty standing.

During the past year arrangements were made whereby the students at the W. M. U. Training School could study in the class rooms of the Seminary, thus distributing the teaching work for the professors and eliminating certain duplications of classes.

Five hundred twenty-eight students were registered in the Seminary during the last session, with 120 receiving diplomas at the commencement program.

Southern Baptists have no more valuable asset for worldwide missionary enterprise than the Southern Baptist Seminary. We shall continue to pray for its leaders, to encourage its students, and to contribute to its progress.—D. Swan Haworth.

—BR—

The last Sunday in June to make church offerings for Blue Mountain College is next Sunday.

CHINA AND HER PEOPLE

(Continued from Page One)

in giving an account of the victories which the Russians are gaining over the Germans.

First, in names of individuals the Chinese always give the surname first. For example, the great Christian leader of the Chinese people, Chiang Kai-Shek, is Generalissimo Chiang, and not Generalissimo Shek. But how is C-h-i-a-n-g pronounced? In the Mandarin dialect, which seventy-five percent of all the people in China speak, it is pronounced as if spelled Jong. And how pronounce the Kai? As if spelled Kie. The third character in this great man's name, Shek, would not likely be pronounced incorrectly. So I hope this will enable those who read this to say, Jong Kie Shek. This goes even for my friends, Dr. and Mrs. E. E. Steele, and others in Atlanta from China, who do not speak Mandarin, but who speak either the Shanghai or Canton language.

When I say language here, I mean Language and not dialect: for there are three separate and distinct languages in China, and many dialects of each of these languages.

When the North China man, who speaks only Mandarin, went a few years ago to Shanghai or Canton, he could no more be understood than could you who know no Chinese. But now, Mandarin is being taught in all the schools of China, and this language now promises to be the one language for all China. It will be a fortunate day when all China does speak the same language.

We see more frequently the name of his capital than we do the name of the great leader. So how pronounce Chung-King? Here probably I will offend my Shanghai and Canton friends more grievously than I have in the pronunciation of the name of our great Christian leader. But I beg that they be generous and come and travel the Mandarin road with me.

The Chinese character for capital is King, and the three recent capitals have been designated by placing the characters for North, South and Middle before them. Pei means north. So when the capital was up north it was known as PeiKing. Nan means south. So when the capital was moved down south from PeiKing it was called NanKing. Chung, pronounced as if spelled Zoong, means middle. So the present capital is ZoonKing—the middle capital.

Thirdly, it will help to keep in mind Kwoa, pronounced as if spelled Gwoa, means nation, or kingdom. For example, China is not China to the Chinese, but is Zoong gwoa, the middle kingdom or nation. Should you go into many places even today and use the word China, the people would have no idea what you meant. To them it is ZoongKwoa, and not China.

The Japanese have changed the name of Manchuria to Manchugwoa, making it a separate nation. The Chinese reject this and still call it the Providence of Manchuria.

There are one hundred recognized Chinese surnames and in giving a name to a person from another country the Chinese select from these one hundred characters a character which sounds like the real name of the person to whom a new name is to be given. In some instances they

MY NEW HOME

My son Judson and wife are in Norfolk, where he is stationed as chaplain in the navy. Their daughter Peggy, and the two sons are attending summer school. I am living with my daughter, Regina, in Buena Vista, Va. She is director of music in Southern Seminary. I made the journey to Virginia without incident, arriving in fine shape. The proud little city of Buena Vista nestles at the base and under the shadow of the Blue Ridge Mountains and has a delightful climate. Its crisp mornings remind one of the Mexican Tablelands. The city has 4,600 inhabitants, and the liberal payroll of its various factories and mills gives life to business.

The buildings of the churches and residences, the schools and Southern Seminary are large and attractive. The Baptist church has 600 members. This week they are holding their V. B. S. and have 26 teachers with 123 students. I spoke to them on Mexican missions. By invitation, last Sunday I taught the men's Bible class, which has an enrollment of 100. Yesterday the fine young pastor drove me with him to visit the sick and promised to do so again. He and his good people have accorded me every courtesy and deference. I joined them by letter last Sunday.

This is now my home, and I expect to be useful and happy by finding plenty of work to do for the Lord and needy people. My P. O. address is: J. G. Chastain, Southern Seminary, Buena Vista, Virginia.

WEST LAUREL CHURCH ORDAINS S. W. VALENTINE

On Sunday afternoon, April 4, 1943, the West Laurel Baptist Church ordained to the full gospel ministry, Brother S. W. Valentine, who prior to this was a faithful member and deacon in the church.

The ordination council was made up of the pastor and deacons of West Laurel Baptist Church, Dr. L. G. Gates, Dr. Bryan Simmons, Rev. J. T. Carter, Rev. E. T. Mobberly, Rev. C. W. Thompson, and Rev. J. A. Smith. After the examination conducted by Rev. C. W. Thompson, the following formal service was held: The pastor, Robert L. Orr, preacher the sermon, Rev. E. T. Mobberly prayed the prayer, Rev. J. T. Car-

have among their one hundred characters a character pronounced the same as the newcomer from another country.

I have a dear friend by the name of Lowe whose surname did not have to be changed, for among the hundred characters there was one pronounced Lowe. But there was no Ayers character, and the nearest they could get to my name was I. So I am known as I Dr. They got a little closer to the name of my dear friend, Dr. Pruitt, when they named him Poo. And so it goes, all we who were known as foreigners had new names given us. This holds good also as to the names of countries. The Chinese know no such country as America, but they know MayKwoa and England is YinKwoa; France, FaKwoa. And so it goes. All the different countries have a Chinese name.

This is the introductory to what I am to write on China and her people, and I am prepared to have my friends even say you made it all as clear as mud. But next week it will be easier when we talk about China as one of the great countries of the world.

WHAT I LIKE ABOUT THE BAPTISTS

(Continued from Page One)

erty. Their church has been "the reservoir of all the non-conformity of the ages" as someone expressed it. As a consequence, there persists among Baptists a tradition of liberty and democracy which is as valuable a thing as they possess. No president and no government, in war or out, will tell them what to do. They bought their freedom in this respect at a terrible price in Reformation and colonial times, and they are extremely sensitive to anything that threatens it. Today the Baptists stand exactly where their fathers stood; they are a great Protestant bulwark against any state encroachment upon religious freedom.

I like their aggressiveness for social action and reform. They may sometimes make mistakes in sizing up "moral issues," but when it comes to a knock-down, drag-out fight for civic decency or public morality, you can count on the Baptists every time. While the minister of some other denomination "doubts the expediency" of engaging in a public conflict on a burning social issue, and another will tell you that he "does not believe in mixing politics and religion," your Baptist brother will march to the front right with you. When the battle opens in the morning he will be by your side, and when the shades of night are falling on a hard-fought field, he is there.

So here's to him—a Methodist salute of nineteen guns from one first-class fighting group to another. In the struggle to make this world a better place "in which righteousness can make its home," the Baptists will certainly do their part.—The Christian Advocate.

—BR—

"A. T. Robertson" by Everett Gill (The McMillan Company, New York, \$2.50). Every Christian should read this biography of one of God's noble men. It will inspire and challenge any reader. Dr. Robertson found the Bible an exhaustless storehouse of truth and learned how to open its secrets. He certainly did instill in the hearts of young Baptist preachers a love for the Greek New Testament. Despite some of his peculiar ideas of teaching he was deeply spiritual with a heart full of love, a brilliant mind and the faith of a child. He was probably the foremost Greek scholar of the world and wrote books almost without number. The book may be ordered from the publisher or the Baptist Book Store.

Another nice club list of subscriptions was sent in by A. F. Brasher. This list is from Rocky Mountain church.

—BR—

Teacher: "Willie, do you know your alphabet?"

Willie: "Yessum."

Teacher: "All right. Tell me what letter comes after B."

Willie: "All of 'em, 'ceptin' A."

ter presented the Bible, Dr. Bryan Simmons charged the candidate and Dr. L. G. Gates charged the church. The choir of the church rendered the music.

A large crowd witnessed the service because of the multitude of friends of Brother Valentine. He is now pastor of the Hebron and Centerville Baptist Churches of Jones county, each church being half-time work.—Robert L. Orr, pastor; Virgil Miller, clerk.